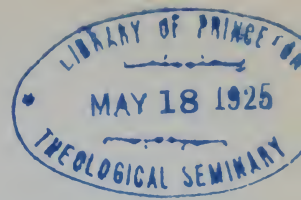






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# The Outlook of Missions



VOLUME XVII

MAY, 1925

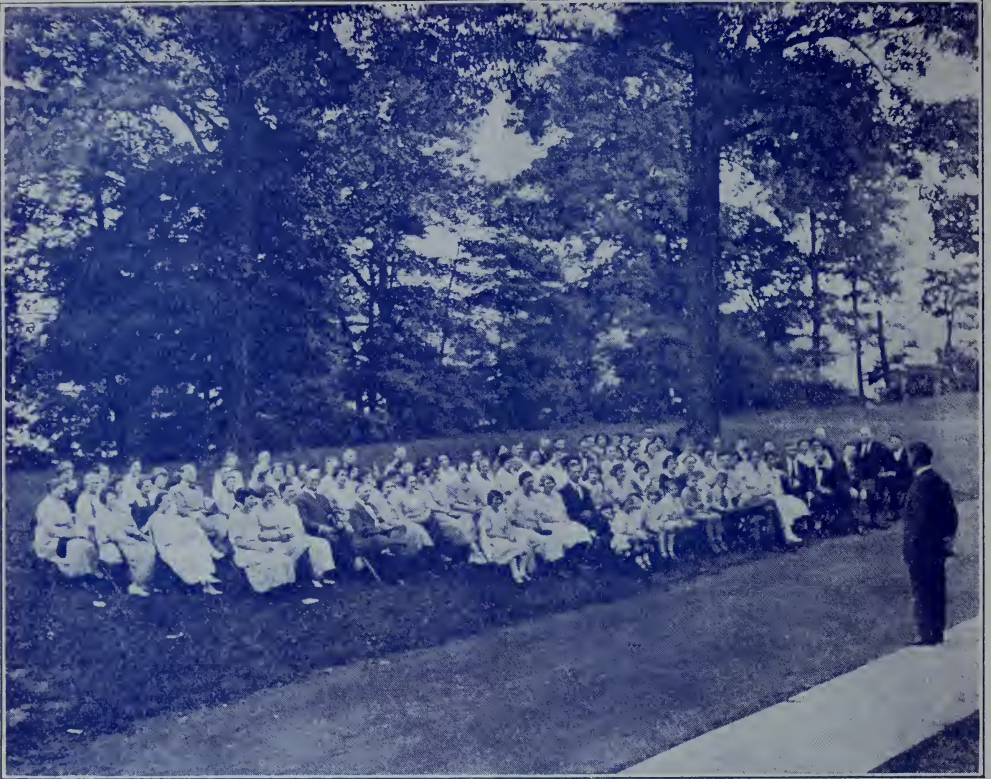
NUMBER 5

**I**T IS HARD for us to realize, even now, that our dear missionary, Rev. Paul Franklin Schaffner, of Wakamatsu, Japan, has heard the summons so early in life, "*Come up higher!*" He was so young and strong, in the full vigor of manhood, with every prospect of a long, happy and useful career on the far-flung battle line. Those of us who knew him best will always remember his smiling countenance as he appears in the picture.

Look at all those bright, beaming faces, and you will know that they left the shores of the homeland with joy in their hearts. There is a blissful radiancy in the prospect of serving the Master that shines forth in the life of every true missionary. To him belongs the promise, "Ye shall go out with joy, and be led forth with peace."

The one who held the bouquet of lovely flowers in his hand knew that he was sent forth to do service for the sake of them that shall inherit salvation. O matchless honor, to carry out the wondrous plan of God by bearing the messages of life and light to every soul of the human race!





## 1925—THE CONFERENCES—1925

<b>Hood College</b> .....	Frederick, Md.....	July 6 to July 12
Rev. Scott R. Wagner, D.D., Hagerstown, Md., Chairman		
<b>Bethany Park</b> .....	Indianapolis, Ind.....	July 11 to July 17
Rev. D. A. Winter, Jeffersonville, Ind., Chairman		
<b>Catawba College</b> .....	Salisbury, N. C.....	July 18 to July 24
Rev. W. C. Lyerly, Concord, N. C., Chairman		
<b>Kiskiminetas Academy</b> .....	Saltsburg, Pa.....	July 20 to July 26
Rev. E. M. Dietrich, Irwin, Pa., Chairman		
<b>Heidelberg University</b> .....	Tiffin, Ohio.....	July 25 to July 31
Rev. R. W. Blemker, Canton, Ohio, Chairman		
<b>Theological Seminary</b> .....	Lancaster, Pa.....	August 1 to August 7
Rev. John B. Noss, Ephrata, Pa., Chairman		
<b>Ursinus College</b> .....	Collegeville, Pa.....	August 10 to August 16
Rev. H. I. Stahr, Bethlehem, Pa., Chairman		
<b>Mission House</b> .....	Plymouth, Wis.....	August 17 to August 23
Rev. E. H. Opperman, Sheboygan, Wis., Chairman		

For Further Information Address

Rev. A. V. Casselman, D. D., Department of Missionary Education  
 Room 417, Schaff Building, 1505 Race Street, Philadelphia

# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING. PHILADELPHIA, PA.

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## CONTENTS FOR MAY

THE QUIET HOUR..... 194

### GENERAL

Training World Christians..... 195  
Ramambasoa ..... 200

### HOME MISSIONS

Building Operations ..... 201  
Twentieth Anniversary ..... 201  
A Birthday Party ..... 201  
Notes ..... 202  
Activities in Detroit..... 203  
Missionary to Engage in Educational Work..... 203  
General Secretary to Visit Canada..... 204  
Missions in Canada..... 204  
Concerning the Collection..... 206  
Observations of the Treasurer..... 208  
Summer Schools for Rural Ministers..... 210

### FOREIGN MISSIONS

Many Baptisms in North Japan College..... 213  
Death Loves a Shining Mark..... 213  
North Japan College Commencement..... 215  
The Cook Memorial Church..... 216  
Easter in Japan..... 216  
The Death of Paul F. Schaffner..... 218  
The Martyr of Huping..... 219  
A Book With a Message..... 219  
Girls Going to School in Baghdad..... 220  
Sermon at the Funeral of Louise Bolliger..... 223  
A Delightful Visit to Our Missions in California..... 225

### WOMAN'S MISSIONARY SOCIETY

The Bethlehem Music Festival..... 227  
Signs on the World Highway..... 227  
By Their Fruits Ye Shall Know Them..... 228  
Notes ..... 229  
Where Delay is Folly..... 230  
Training a National Leadership..... 231  
The Influence of a Christian Home..... 233  
A Meditation for the Devotional Period..... 235  
Suggestions for Missionary Parcel Party..... 235  
Literature Chat ..... 236  
China's Real Revolution..... 238  
Alphabet Acrostic About China..... 239  
A Letter of Thanks..... 240  
Missionary and Stewardship Puzzle Winners..... Third Cover Page

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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The heavens declare the glory of God, and the firmament sheweth his handywork.

—Psalm 19. 1.

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It fortifies my soul to know  
That, though I perish, truth is so:  
That, howsoe'er I stray and range,  
Whate'er I do, thou dost not change:  
I steadier step when I recall  
That, if I slip, thou dost not fall!

I would rather fail in a cause that will some day triumph, than triumph in a cause that will some day fail. —WOODROW WILSON.

From my own understanding and apprehension I find first in the mind of Christ, the consciousness of the beauty of holiness. I find secondly the consciousness of the worth and value of lost and degraded things. I find finally the consciousness of the glory of realizing the possibility of all lost things. These are the cardinal elements in the mind of Christ; elements mastering all his apprehensions, inspiring all his emotional life, the reason for all his volitional activity.

—G. CAMPBELL MORGAN.

When evil reigns, life's darker depths revealing,  
And all the good seems sadly marred by wrong,  
Amidst the discord, like sweet music stealing,  
Thy voice, abiding, fills my soul with song.

There is a day coming in which God will bring to light every little hidden service of His children, and will let assembled worlds see the delight He has had in that which has met no eye, but which has gladdened the heart of our Father in heaven.

—J. HUDSON TAYLOR.

The call to personal consecration is a call to lay the best, dearest love of the human heart gladly and always at the feet of Him who loved us and gave Himself for us.

—G. H. C. MACGREGOR.

If our virtues  
Did not go forth of us, 'twere all alike as if  
We had them not. —SHAKESPEARE.

The flower that blooms, and the bird that sings:  
But sad were the world and dark our lot  
If the flowers failed and the sun shone not:  
And God, who sees each separate soul,  
Out of commonplace lives makes His beautiful whole.

How character becomes transformed we may never know. Jesus held it was a mystery. There are things about the motions of the Spirit of God which we cannot tell, but the facts are patent enough.

Heaven is not gained by a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.  
—JOSIAH GILBERT HOLLAND.

Light from above, in the soul, even though that soul caught but a single ray, is inward wealth. It is peace for fear, rest for anxiety, confidence for despair, courage for inward faintness.  
—ABRAHAM KUYPER.

No human voice may cheer thee,  
No earthly listener hear thee,  
But oh, one Friend is near thee,  
The kindest and the best,  
Whose smile can banish sadness,  
Whose presence fill with gladness,  
The solitary breast!

It is Jesus who lights the candle of our faith in the love of God, and keeps it burning steadily and with sure conviction. In His presence the love of God becomes understandable, becomes, one might say, unescapable. Doubt cannot abide the benignant light of His personality.

A commonplace life, we say, and we sigh:  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and the stars are commonplace things,

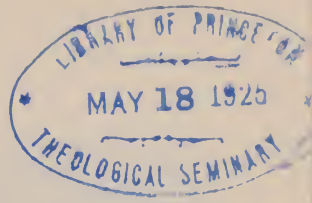
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## The Prayer

OUR Father, make us sincere! May our faith be real, our lives true, our devotion pure! Help us to restrain our appetites and our desires! May we learn to live in simplicity of mind and heart! Amen.

—JOHN GARDNER.



# The Outlook of Missions

VOLUME XVII  
NUMBER 5  
MAY, 1925

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## Training World Christians Eight Summer Missionary Conferences This Year for This Purpose

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### WHY A CONFERENCE?

RELIGIOUS education is being more and more emphasized in the life of the Church. It is being realized as never before that if the Church is to meet world conditions today there must be trained and intelligent leadership. World problems are pressing harder for solution than ever before. To meet this situation the Church is calling upon her members for special preparation.

The great problems of the world, such as international relationships, racial contacts, economic and social questions, will never be permanently solved until they are solved right, and they will never be solved right until they are solved in the spirit and will and purpose of Jesus Christ. These great problems which have to do with the building up of a world brotherhood are affected by what we know as Missions, both Home and Foreign Missions.

The purpose of the Summer Missionary Conferences is to train the members

of the Church, especially those young people who are the potential leaders of the Church, for the intelligent solution of these many world problems and difficulties. There should be sent to the Summer Missionary Conferences earnest people of world-wide vision who love their country and who, because they love their country, love all nations of the earth. To such earnest and large-hearted people as these, the Summer Missionary Conference will give a decided inspiration. This inspiration will be based upon better information. No one can lead these days who is not informed. The real purpose of the Summer Missionary Conference is missionary information and missionary inspiration. By a combination of these two we get the ideal missionary education.

Bearing in mind this statement of general principles, the particular purpose of a Summer Missionary Conference is three fold:

1. To train the missionary leaders who





are to be responsible for the missionary educational program of their individual churches, such as pastors, consistory men,

### CONFERENCE BY-PRODUCTS

WE read a great deal these days about By-Products of Missions. When the Gospel is preached in any land, be it our own or some so-called foreign land, there always accompany, as the result of that preaching, numerous lesser results, which in the sum total are of special importance to the life of the world.

So in the Summer Missionary Conferences, in addition to missionary education as such, there are to be found numerous desirable by-products, such as the following:

*An increased knowledge of the world.* Classes in mission-study books that have been recently written for the express purpose of being used by designated groups will find themselves possessed of an up-to-date knowledge of portions of the world which they otherwise would not have acquired. In addition to this, the lectures and talks by missionaries fresh from the home and foreign fields furnish much new information concerning definite portions of the world and definite world problems.

*Increased life efficiency.* The practical application of this world knowledge to the life of the community and the church in which we live and work adds to the general life efficiency of any individual. Many young people at the Summer Missionary Conferences have found themselves set forward in their life purpose by their attendance at the Conference and

Sunday School officers and teachers, mission-study class leaders, Young People Society workers, Woman's Missionary Society officers and leaders, and Mission Band superintendents.

2. To discover those with capacity for leadership, and to develop such especially qualified persons for the highest type of missionary leadership by a course of instruction in the missionary knowledge of the modern world and in the principles and methods of missionary education.

3. To provide a means of instruction and inspiration for those who desire to gain an adequate knowledge of Missions to guide them in their Christian service and deepen their life purpose.

their association with world-visioned people.

*Real recreation.* The leaders of the Summer Missionary Conferences realize the fact that summer time is vacation time and provide for the delegates who attend these Conferences recreation that is real. There is fun for everybody. A missionary conference is a vacation that lasts.

*New friendships.* In no small degree our lives are made by friendships. The securing of a fine friend, the beginning of a superior friendship, is well worth a week of anybody's time. The informal and congenial atmosphere of the Summer Conferences makes the forming of friendships easy. It is a fine thing to have as friends the successful church workers of the denomination, both leaders and delegates.





## THE CONFERENCE DAY

*The Morning*

The serious work of the Conference begins at the Bible Hour, when the whole Conference convenes for the purpose of listening to an address by some outstanding leader of the Church on some Bible theme. At many of the Conferences this year this theme will be "Prayer and Missions." This is the Conference assembly when everybody gets together to start the day right.

Following this there is the Major Study Hour, during which time everyone in the Conference is studying one of the Home or Foreign Mission study-books.

The Major Study Hour is followed by the Elective Study Hour. During this Hour any of those who desire to study another mission book may enter the class of any teacher of a mission-study book. In addition to these, there are other Elective classes studying special problems of missionary education, either principles or special methods or principles and methods adapted to some special group.

The Institute Hour closes the work of the morning. At this time the Conference divides into different groups or those interested in different groups. This is a forum period, where there is free discussion. Those who are interested in missionary education for men, for women, for young people or for children assemble in these various discussion groups.

*The Afternoon*

The afternoons of the Summer Missionary Conferences are famous for their good times in the best sense of the word. The afternoons are entirely free for recreation, various delightful forms of which are possible at the various conference

centers, led by specially appointed directors of recreation. Every conference location is an enjoyable one and is surrounded by special points of interest, many of them of great historical and commercial significance. In addition to all of these attractive features, a visit to our educational institutions and life in them for a week is a happy event.

*The Evening*

The evening of the Conference day begins with the beautiful and inspiring Sunset Service, at twilight, which nearly all delegates agree is one of the most enjoyable portions of the whole program. The theme for the Sunset Services this year is the problem of Life Service. Many young men and many young women have found the initial inspiration for the choosing of their life work at these Summer Missionary Conferences.

The conference day is concluded by a platform meeting of some sort or other. There are addresses by returned missionaries or by some outstanding Christian leader. Then there are illustrated lectures. The Secretary of the Department of Missionary Education just received this year from China the largest and finest collection of missionary pictures that has ever been sent to the home church. Some of the most important and interesting of these pictures will be shown at the Conferences this year.

Then, too, a very interesting feature of the Conferences this year, especially to those who were present last year, will be the exhibition of the motion pictures taken of the Conferences last year. You will want to see these this year and get into them for next year.

## MANY MISSIONARIES

We have more missionaries than ever before. Now a missionary is allotted a furlough vacation every seven years. Now, of course, the more missionaries we have, the more of them will be at home on furlough. This year we have a great many of our missionaries at home on their vacations. You will want to know them and you will want to hear their

messages. We shall have a great many of them at the Summer Conferences. You will not only be able to hear them in their regular public addresses, but you will be able to meet them in the various conferences which will be arranged for them. This is one of the opportunities of the Conference program.

## DECIDE NOW

IT is not too early to decide right now to attend one of these Conferences. It is becoming increasingly advisable for Young People to know their vacation plans ahead of time, so that they can make sure of their opportunity of having a certain week free. Those who have to do with the selection of delegates for the Conferences should bear this in mind. Congregations and missionary societies and young people's societies and Sunday Schools should select their conference delegates now.

Every congregation in the Church should be represented at some Conference this year. Last year there were more congregations represented at the Conferences than at any preceding year. If the Conferences are really to serve the Church, the congregations which compose the Church must be represented at the Conferences. Now is the time to choose these delegates and have them prepare for attendance at the Conference. If your congregation has never been represented at a Summer Missionary Conference, decide now that you will be represented this year.

Those who are in any way responsible for missionary leadership and education

in their congregations are urged to attend. Of course, the Conferences are open to all who desire to broaden and deepen their missionary knowledge and to receive inspiration from the programs of the Conferences. But the main purpose of the Conference is to take missionary education and inspiration back to the congregations.

It is especially desirable that all church organizations that have any connection with the work of missions, send designated delegates to the Conferences, paying all or a portion of their expenses. The delegate who is really delegated is the best delegate. He goes to the Conference with a purpose and comes back to his congregation with a responsibility.

Remember that most of our colleges are filled to the limit with the members of the Conferences, and that preference in accommodations will be given to those delegates who register for the entire Conference. Accommodations will be reserved also in the order in which they are received. For further information concerning any of the Conferences, address Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia.

## HOME MISSIONS

THE theme for Home Missions this year is "The Slav in the United States." This is not only a very interesting, but also a very important topic for everyone interested in the extension of the Kingdom of God in America. It touches in particular our Bohemian work, and the Home Mission classes at the Conferences will be taught by those who have been in special touch with our Bohemian work.

There is but one book for both adults and young people this year. Ordinarily a book has been issued for adults and another for young people, but the book this year was of such consuming interest that the Educational Committee of the Missionary Education Movement decided that this one book ought to be studied by everybody. It is entitled "Peasant Pioneers," and is written by Kenneth D. Mil-

ler, for several years a worker among Slavic peoples in Europe and later Director of the Jan Hus House of New York City. It is a comprehensive study of Slavic peoples in the light of their European backgrounds and is full of informa-





tion, well organized and interesting. It shows the great importance of this group in American life and the responsibility of the churches for work among the Slavs.

"High Adventure" is a very interesting book written for intermediate boys and girls by Miss Fjeril Hess. It is a sympathetic and colorful interpretation of Slavic peoples suitable for the reading and study of boys and girls. It is so interesting that older groups will want to use it.

## FOREIGN MISSIONS

THE theme for Foreign Missions this year is "Latin America." As a church, we have no missions in Latin America, but no one in the church today can afford to be ignorant of the conditions of the church in Latin America. Latin America is our nearest neighbor. Politically, we have set up the Monroe Doctrine for the protection of Latin America, and we have not been slow in telling the nations of the Old World that the life and prosperity of South America is of peculiar and particular interest to our nation. To be consistent we must show just as deep and abiding spiritual interest in South America, as we do in political and commercial affairs.

The adult book for the study of this theme is entitled "New Days in Latin America," by Webster E. Browning. It presents conditions and opportunities in the Latin American world, and gives the results of the author's thirty years of observation, travel and study in that land.

The education of Junior boys and girls on the subject of Home Missions has been put upon a definite curriculum basis, the text-books of which are a series entitled "Better Americans." This year the book, "Better Americans, Number Three," by Herbert Wright Gates, has just been issued. There are twelve lessons on the general theme, "How the home missions agencies of the churches have helped in making a better America." This is a fundamental Home Mission book which can be used in Mission Bands, Junior Christian Endeavor Societies, and the Junior Department of the Sunday School.

In addition to these books, there are two very fine pageants issued: one, entitled "Sons of Strangers," showing the tide of immigration and dealing with the present forces influencing immigrant life in America; the other one, entitled "Amelida," showing the need for schools among Mexican railroad laborers and other migrant groups in the United States, and how a Sunday School missionary helped to solve this problem.

For young people Mr. Stanley High, one of the most interesting writers for young people in the world, has written a book, entitled "Looking Ahead with Latin America." Popular in tone and full of interesting concrete material, this book will appeal to classes of young people and to adults as well.

"Programs of Study and Service in Latin America" is a little Handbook prepared for Intermediate boys and girls and is full of helpful and tested suggestions for an intermediate course of study, including worship, dramatization and service activities.

The Juniors are especially well provided for this year by two books: one entitled "Building the Americas," by Sara E. Haskins, and the other, entitled "Brave Adventurers," by Katharine Scherer Cronk.

We are assured of a most interesting study of this southern American neighbor of ours.

## TO FORMER DELEGATES

The best advertisement that the Summer Missionary Conference has is the delegate who goes back to his congregation filled with enthusiasm for the Conference. Last year a delegation from Baltimore went home from the Frederick Conference all enthusiastic about the fine time they had had at Hood College. So enthusiastic were their reports to the folks at home that one young lady decided that she wanted to go to a Summer Missionary Conference. She asked where the next one was to be held and was told that the next one would be at Heidelberg University, at Tiffin, Ohio. It was quite a surprise at the Tiffin Conference to find an enthusiastic delegate from Baltimore, Maryland, there. Let every delegate of last summer's Conferences constitute himself a walking, talking advertisement for the Conferences this year. If you know of some congregation which was not represented last year, get one or two of your friends and make a



visit to that congregation, to its Young People's Society or its Sunday School, and try to work up a delegation from this new congregation. The Summer Conference announcements will be sent to anyone whose name is sent to the Department of Missionary Education, but better than any printed matter is a personal word from a former delegate.

## RAMAMBASOA

**R**AMAMBASOA is a queer name and one strangely unfamiliar. The name belongs to a native who lives in the far-away island of Madagascar. His people are known by the name of Malagasy. There is a Sunday School Union on the Island of Madagascar and Ramambasoa is a bit of the fruit, matured and ripened, as the result of the teaching in a Protestant Mission Sunday School.

Ramambasoa was sent by the Inter-Missionary Sunday School Union of Madagascar, to the West Hill Training School for Sunday School workers, located near Birmingham, England, in order that he might study modern Sunday School methods and take back the best of them to his own people. He is now the Sunday School specialist for Madagascar. The situation in that far-away land is best revealed from his own pen which runs, as follows:

"When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of

the sorcerer, polygamy, idol worship, adultery, all practised openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching.

"The good results seen among the children and rising generation, since the advent of the Gospel, is a marked feature in the life of the Malagasy.

"In the far off days when the Malagasy Queen left her capital city of Tananarive for a journey and when she returned, the cannons were fired and the people knew through the sound of the cannon, honor was being given to the Queen—now the new day has come. The Christian Malagasy, children and adults, are giving glory to the King of Kings and Lord of Lords in their life and conduct and their praises to the Saviour, Jesus Christ, are heard through many parts of the Island. *To Him be the honor and glory for all time.*"

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## BUILDING OPERATIONS

Owing to the high cost of labor and building materials, the Board of Home Missions has been discouraging its Missions with regard to building operations until prices should become more nearly normal. Necessity, however, was upon a number of Missions and their work would have seriously suffered under longer delay. Lowell Mission, Canton, Ohio, is just completing its fine new building and expects to dedicate on April 26th. Operations are in progress at Youngstown, Ohio; Grace, Toledo, Ohio; Carrolton Avenue, Indianapolis, Ind.; St. John's, Pottstown, Pa., and St. Peter's, Lancaster. Plans are completed for Calvary, Bethlehem, Pa.; Grace, Bethlehem, Pa.; State College, Pa., and Grace, Baltimore, Md.

## TWENTIETH ANNIVERSARY

The twentieth anniversary of the Ellwood City Mission was held with appropriate services on Sunday, April 5th. The sermons were preached by Dr. Charles E. Schaeffer. Special services were held the week following, which were participated in by the former pastors of the congregation. Superintendent James M. Mullan was with the Mission on Easter. This Mission was founded April 5th, 1905, by the late Rev. Alpha K. Kline. It had a hard struggle in its early history. He was followed by Rev. Samuel K. Stamm, during whose pastorate the present building was erected but remained unfinished. The Rev. James B. Musser succeeded Rev. Mr. Stamm. The church auditorium was completed, and he was followed by the present pastor, Rev. A. M. Schaffner. A very comfortable parsonage was built on the church lot by Mr. Schaffner and the Mission now has a fine plant and bright prospects for the future. The members of the church are diligent and devoted. In connection with the anniversary services they laid a thank-offering of over \$2,000 upon the altar to be applied to the church debt.

## A BIRTHDAY PARTY

March 19, the 94th birthday anniversary of Christian M. Boush, Esq., was quietly observed at his home in Meadville, Pa., where numerous callers offered congratulations and gifts. In the evening the pastor, elders and deacons of St. Paul's Church marched in a body to the Boush home and received a cordial welcome from the aged man and his daughter, Mrs. Louisa Kramer. Mr. Boush entertained his visitors with reminiscences, and related the interesting story of his life, his youthful days in the land of his birth, Germany, the trip to America and his final decision to locate in Meadville. He became a member of the Crawford Co. Bar Association in June, 1868, and for many years practiced law. He has been engaged in many activities in which the goal was the welfare of Meadville, and for 60 years held the office of Justice of the Peace. One of the features of the evening was the splendid luncheon. The blessing was invoked by Rev. B. H. Holtcamp. Mr. Boush sat at the head of the table and blew out the candles on the birthday cake. Aside from deafness and partial failure of eyesight, Mr. Boush's health is good, and his acuteness of mind and memory are remarkable. The evening of social enjoyment closed with all shaking hands with Mr. Boush and hoping that they would be able to call on him to offer congratulations on his 95th birthday.

A library for the use of detained immigrants has been established recently at Ellis Island with the hearty approval of the Commissioner and under the direction of the General Committee of Immigrant Aid. Rev. John Birseneek, representative of the American Tract Society, the pioneer organization in the work for immigrants, is the librarian. Choice literature in any language is solicited for the library and may be forwarded to the American Tract Society, 7 W. 45th St., New York City.

## NOTES

The Wilson Avenue Mission, Columbus, Ohio, recently had two weeks of stirring evangelistic services. Rev. J. W. Meminger, D.D., preached the first week and Rev. J. H. String the second. The people have rallied under the leadership of their pastor, Rev. J. P. Alden, not only in these services, but lately had the church thoroughly renovated and beautifully frescoed.

The first Evangelistic Campaign ever held in Bethany Church, Ephrata, Pa., of which the Rev. John B. Noss is the pastor, was recently conducted by Rev. Rufus C. Zartman, D. D., the Synodical Evangelist, under the Board of Home Missions. This charge has had almost 200 years of uninterrupted history, having been organized in 1730. This Evangelistic Campaign undertaken as an experiment, proved extraordinarily successful. The church was more than once filled to the doors, and it is believed that the entire community was moved.

An average Sunday school attendance of 284 during January and 325 during February was the record of Trinity Mission, Detroit. The pastor, Rev. F. W. Bald, and the Deaconess, Miss Hannig, are conducting a week-day school for primary and junior groups. The enrollment is 50, and the school will continue until June 1st.

The Dewey Avenue Mission, Rochester, New York, of which the Rev. H. H. Price is the pastor, is putting on a financial campaign for the year 1925-26, and has adopted this slogan:—

A pledge for all, a pledge for me;  
For our own Church, and across the sea.

The Committee on Evangelism of St. Paul's Mission, Allentown, Pa., of which the Rev. E. Elmer Sensenig is the pastor, has been very active in distributing 300 copies of "The Fellowship of Prayer for 1925" and 500 copies of the Gospel of St. Luke, among the members and friends of the congregation. The outlines given in the pamphlet are followed by sermons and by daily Cottage Fellowship meetings conducted by either the pastor or members of the consistory. Mr. Sensenig is



REV. THEODORE P. BOLLIGER, D.D.  
Superintendent of the Department of  
the Northwest

furnishing daily talks to one of the leading daily papers of the city in connection with the Fellowship topics.

Much interest has been manifested in the activities of the Church by the people of St. John's, Kannapolis, N. C., Rev. L. A. Peeler, pastor, since the first of the year. The S. S. and Church Attendance Contest in progress between the Reformed Churches of Salisbury, Kannapolis, Concord and Charlotte has, in part, been the inspiration for the enlarged activities of the people. At the present time Kannapolis is ahead on 5 of the points of the contest, viz.: new scholars, average S. S. attendance, S. S. offering, on time, and church attendance. The honors go to Salisbury for the largest number of lesson helps brought. It is a close second on at least two of the other points. The young people of St. John's have recently installed an electric bulletin board in front of the church at a cost of about \$90, which will be of valuable service in giving publicity to the work of the church.

### ACTIVITIES IN DETROIT

The men of the Reformed Churches of Detroit, Mich., held their 9th annual banquet in the social room of Trinity Church. Representatives were present from First and Hope congregations of the Reformed Church of America; from the First Christian Reformed Church, and from First, Grace, Trinity, Dexter Boulevard and Hungarian congregations of our branch. The Rev. F. W. Bald presided as toastmaster. The pastor or a layman from each congregation responded to a toast. Both the Rev. M. Toth and one of his Hungarian men were heartily applauded when they expressed themselves as regarding these fellowship meetings as a privilege and an opportunity for them and their people to receive more of the American spirit. The principal speaker was the Rev. Dr. M. C. Pearson, ex-secretary of the Detroit Council of Churches. His subject was "Co-operation." It is noteworthy that ten years ago when the Revs. C. A. Albright and E. L. Worthman planned the first banquet there were only two churches of our denomination, but now there are five. Our church was almost unknown, but has since taken its place among the spiritual forces of the city. With the momentum gathered, the opportunity offered by the growth in population which has been at the rate of 125,000 a year, and a continuance of that help from the Mission Board which has been a very important factor in the past, our expansion in the next ten will be equally great. The new Dexter Boulevard Mission, of which Rev. Paul D. Stoudt is the pastor, was formally organized on April 19th. The prospects are most encouraging, and the Easter attendance far exceeded expectations. In the morning 56 communed, and at the evening Easter service over 150 persons were present and much interest was shown. The address was delivered by Rev. Paul S. Leinbach, D. D., of Philadelphia, Editor of the *Messenger*.

### MISSIONARIES RESIGN

The Rev. William Huber, having accepted a call to Crestline, Ohio, has resigned the pastorate of Trinity Mission,

Buffalo, N. Y. Under his pastorate the splendid church and parsonage of this promising mission were erected.

The Rev. Henry Miller has resigned Grace Mission, Buffalo, N. Y., owing to ill health. This Mission is located in a growing section of the city and is equipped for a fine piece of social and institutional work. During the illness of the pastor the work was in charge of our Social Worker, Miss Katherine Allebach.

The Rev. M. N. George, after a brief ministry, has resigned the work in Trinity Mission Charge, Lisbon, Ohio. This Mission has had a number of very short pastorates, which fact has not ministered to the growth of the congregation.

### MISSIONARY TO ENGAGE IN EDUCATIONAL WORK

The Rev. Shuford Peeler has resigned as pastor of the Mission at Charlotte, N. C., and has accepted the call as assistant to President E. R. Hoke of Catawba College, Salisbury, N. C. Rev. Mr. Peeler spent his entire ministry of almost twenty years as a missionary under the Board of Home Missions. He was the first pastor of the Mission at Greensboro, N. C., where he did a commendable piece of work. After erecting a new building and gathering a substantial membership, he turned the work over to his successor and moved to Charlotte, where he organized a Reformed Church in that flourishing city. His experience in Greensboro enabled him to plan wisely and well for the work in Charlotte. He selected the most prominent street in the city on which to locate his mission. He built a substantial church and parsonage and gathered a membership that has given stability and character to the work. His interest in Catawba College, of which he is an alumnus, led him to devote considerable time to the raising of money for the proper endowment of the institution. In recognition of his ability as a leader and organizer, and of his interest in every worthy enterprise in the Church, he has been invited to this new post of responsibility in connection with the college, and while the Board of Home Missions regrets to lose him as one of its devoted

missionaries, and his congregation is loath to part with his services, he undertakes his new task with the love and confidence and best wishes of all who are interested in him personally and in the great cause of Christian education to which he will henceforth devote himself.

#### GENERAL SECRETARY TO VISIT CANADA

General Secretary Dr. Charles E. Schaeffer will spend the month of July in making a tour of our Mission stations in Canada. Under the leadership of our traveling missionary, Rev. Paul Sommerlatte, and the Rev. Jason Hoffman, of Fort Saskatchewan, Alberta, Canada, the following itinerary has been arranged:—

Thursday, July 2—Leave Chicago—arrive St. Paul.

Friday, July 3—Leave St. Paul.

Saturday, July 4—Arrive Winnipeg.

Sunday, July 5—Zion Church, Winnipeg.

Monday, July 6—Leave Winnipeg—arrive Grenfell.

Tuesday, July 7—St. John's, Grenfell.

Wednesday, July 8—Valley Church.

Thursday, July 9—Duff.

Friday, July 10—Wolseley.

Saturday, July 11—Leave Wolseley for Bateman.

Sunday, July 12—Bateman.

Monday, July 13—To Piapot via Morse.

Tuesday, July 14—Piapot.

Wednesday, July 15—Leave Piapot—arrive Banff.

Thursday, July 16 and Friday, July 17—Banff and Lake Louise.

Saturday, July 18—Leave Banff for Edmonton, via Calgary.

Sunday, July 19—Zoar Church, Edmonton, A. M.; Stony Plain, P. M.

Monday, July 20—Fort Saskatchewan, A. M.; Bruderheim, First Moravian Church, P. M.

Tuesday, July 21—Vegreville.

Wednesday, July 22—Martins.

Friday, July 24—Tenby and Winnipeg.

#### MISSIONS IN CANADA

The Rev. Paul Sommerlatte has furnished the following account of our Missions in Canada:—

*Zion, Winnipeg*, was very much discouraged when her pastor left suddenly in February, 1923. With the help of the Lord, the members have rallied again, and are going faithfully onward under the able leadership of the present pastor. As *Zion* is the mother church of our Missions here in Canada, it would be a pity to let her go down. I feel that she still has a mission to perform. The parsonage is very cold in winter, notwithstanding the numerous improvements that have been made from time to time. A furnace, a sadly needed improvement, is an impossibility because of the lack of basement room.

*Salem, Winnipeg*, is the stronghold of our Missions. I cannot refrain from commending the able pastor for his zeal, faithfulness and indulgence in his work. Spiritually, financially and numerically, this congregation is growing.

Considerable extra work rests upon the shoulders of our two missionaries in Winnipeg, assisting ministers, students and members of our congregations traveling to the United States or to Europe, to get the proper passports, and also meeting immigrants arriving from Europe. Romans 12: 13 must needs be very frequently practiced by both brethren.

*Tenby*, our youngest Mission, has a neat church and parsonage. In assuming the pastorate, we hope that Brother Krieger will bring the *Tenby* flock to a sound financial and spiritual footing.

*Duff* had for years a very sick man as pastor. The present pastor, Rev. Wienbrauck, works faithfully. I was able to get the congregation to improve the very much neglected parsonage, so pastor and wife have no complaint on that score.

*Grenfell* has passed through a serious ordeal, but matters are getting straightened out.

*Wolseley*, our smallest congregation, has a nice church property situated in the town. It would be a blessing if the present venerable pastor would continue to



labor there for a number of years. His tact and diplomacy have already had a pleasing effect upon the life of the Mission.

*Bateman* has had a number of pastors during its comparatively short life. Short pastorates seemed to be the general rule in former years in nearly all of our Missions.

*Piapot* was until a short time ago, without parsonage or church building. It is a signal blessing that with the help of the Church Erection Board, a parsonage and churchroom could be built. The congregation consists mainly of Reformed folks from the Dakotas, but being located in the so-called "dry belt" suffers from crop failure. We are in possession of a strategic point here, as there is no congregation, German or English, within miles of this point. It would be a splendid thing if a person could be found in our Reformed Church able and willing to erect and pay for a Memorial Church, as often has been done in our foreign fields. \$3,000 would build *Piapot* a chapel suitable for its needs.

*Vegreville*, under the able leadership of the present pastor, has recovered wonderfully from the slump attending a long vacancy. In spirituality and in finances it is showing commendable growth. Both congregations of the charge love their pastor, and he and his wife are devoted to their people. We hear no complaints from their lips as to the visible hardships connected in a rural charge where 24 long miles separate the two congregations.

*Stony Plain* and *Duffield* are building up under the leadership of their pastor. He is faithful in his work and enjoys in great measure the confidence and love of his parishioners.

*Edmonton* must needs suffer with the rest of the churches in the Capital City of Alberta from the aftermath of a gigantic boom shattered by the great World War. Coming and going, moving to the city and moving away, are the topics of the day. Being without the services of a regular pastor has at various times hampered the work and growth of this field. The faithful little flock has rallied time and again. Many of our

attendants are members of our churches at *Stony Plain*, *Fort Saskatchewan* and *Vegreville*, who are only working in the city for a short period and then go back to their own congregations again. Immigrants from Europe frequently seek our assistance and advice. Unfortunately, we cannot keep them here at the present time because of the lack of work, but are forced to find places for them among the farmers. As long as I can have my headquarters at *Edmonton*, the *Zoar Mission* can be supplied, and the \$2,850 debt materially reduced.

In compiling this report, I cannot neglect to mention the congregation at *Fort Saskatchewan*, who with its pastor, takes a deep interest in our mission field here. Encouragement and help from this, the only self-sustaining congregation in Canada, are a great blessing to our work here.

*Students for the Ministry* from our *Manitoba Classis*, studying at our *Mission House* in *Wisconsin*, will be a great help to us in the future, if the Lord grants His blessing. May they find a smoother road to travel, after we are called to our rest.

Years ago, at the sessions of the Synods, mission work in Canada was treated very lightly. We are glad to note that this condition is no more and that officials of our Church are making efforts to visit us, becoming acquainted with our field, congregations, conditions, and the splendid young men who are laboring in this large and promising field. Our aim is to keep the men in their respective fields for a number of years, and the multiple changes in pastorates be avoided as much as possible. In this way we hope to avoid the setbacks and mistakes of former years.

As the present winter was an extremely severe and stormy one, I could not visit the different places where we hope to gather our Reformed people into new congregations. Several times we had to change our plans in this respect when we received notice that the roads were made impassable by snow and storm. As soon as the roads open I will investigate these points and report to your body.

## CONCERNING THE COLLECTION

*By Ernest M. Halliday, D. D.*

General Secretary of the Congregational Home Missionary Society

IN one of his illuminating sermons based upon Paul's writings for which the Christian world is everlastingly indebted to Dr. Jowett, he begins with the contrast, striking, almost paradoxical at first glance, between the close of the fifteenth chapter of first Corinthians and the opening words of the sixteenth. The fifteenth, you will recall, is that memorable setting-forth of Paul's view of the resurrection, which rises into a pean of triumph toward the end, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ." It closes with a benediction and an admonition joined in one: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." After such an ending one feels that it is time to pass quietly out of the church and walk slowly home along sun-dappled country lanes in happy meditation. Not so Paul. Note his next words, waking us from reverie with their whip-like snap: "Now concerning the collection"! Evidently Paul felt no incongruity in this juxtaposition of heaven and earth, of spirit and matter, of souls and money. We may, upon second thought, be inclined to conclude that he meant them to be closely connected, that he saw a very definite relationship between "always abounding in the work of the Lord" and responding freely and generously to a collection.

With so illustrious a precedent, therefore, we need none of us fear to turn for a little while from a consideration of the work we are doing to that of the means of carrying on that work. We know that our work is God's work. He commands it. He inspires it. Whatever may be our mistakes, our dullness of vision, our lack of industry, we have our faces set toward the sun rising; the coming of God's Kingdom is our great ambition and for that coming we labor. But we are confronted

by a situation intensely practical. The Good News can only be spread by the employment of material agencies. That means salaries and church buildings and hospitals and schoolhouses and equipment and travel and rent and office help and printing and many other things; and in the end they all mean money. Therefore the problem of money raising is always with us.

What are the essentials of an adequate system of finance for the Christian enterprise? To my mind they are four—just four: first of all, and fundamental to all, whole-hearted discipleship on the part of individual Christians. "They first gave their own selves," wrote Paul. Christianity can do with nothing less. The cause of Christian propaganda can do with nothing less. Casual interest, traditional affiliation, "friendly citizenship" are worth something, to be sure, and I would not deny to any man, however far removed from Christian living, the blessing which comes from co-operation in a great work. Nevertheless, missionary support must come in the future, as in the past, chiefly from those whose hearts God has touched, who have caught a glimpse of the heavenly vision, who through the warmth of personal discipleship are moved to carry to others the Good News which is doing so much for them. The missionary appeal must be grounded in discipleship to that Master who put the life of the soul above the life of the body; who cared enough about bringing men and women into friendship with God to give himself and all that he had in order to accomplish it, and whose word to every disciple is, "Follow me." I cannot insist too strongly upon this: that the hope of missionary support rests upon the foundation of personal devotion, unhesitating discipleship. No clever mechanical devices we may rig up, no high-pressure methods, no assessment schemes will take the place of such devotion. Upon the continued culture of the local church, the seed-sowing of pastoral

visitation and of pulpit ministrations, the fruitage of personal commitment to the Christly way of life, depends, in the end, the success of the missionary program. Absolute discipleship is the first essential of adequate support.

What is the second essential? Here is our Christian: wholly devoted to God, thoroughly desirous of lifting others up into the ways of divinity. How shall he do it? Obviously, he can do something by precept, more by example, an inestimable amount by prayer. But he has one other avenue of service. He can extend his own personal influence by the use of his money. But how much of his money? That is a crucial question. Our Christian knows that some of his income must be employed in feeding and clothing and sheltering his family—that is God's work. And some must be used for education and books and music and travel and recreation,—God's work, too. Yet some must be given to pay nurses and social workers and preachers and teachers and missionaries. Where shall he draw the line?

He may adopt any one of three possible methods, which for brevity's sake we may call the "squeeze," the "happen-so," and the "proportionately planned." If he depends upon the "squeeze," as many do, he will take care of his own and his family's interests first, and give to benevolent causes only what he has to under pressure. This way shows small regard for the Great Commission. It leads to selfishness and spiritual sterility. Or, if he adopts the "happen-so" way, he will give upon impulse and in response to special emotional appeals whatever he may happen to have available at the moment his generosity is dominant. Such a method, if it may be so dignified, is unsystematic and unbusinesslike. It does small honor to God and accomplishes only meagre results. But if he plans his giving beforehand and makes it proportionate to the degree in which God has prospered him, he becomes a partner with his God. Such a method is equitable. It enlarges the spiritual life of the giver. It provides an adequate contribution to Christian work. If discipleship is the first essential in an efficient program of

Christian benevolence, the second is stewardship.

And what is the third? It is missionary education. The disciple must be informed. This is work for the pastor, for women's missionary societies, for the Educational Society, for promotional secretaries. Even disciples whose devotion has caused them to set apart a separated portion for the Lord's treasury must be acquainted and kept acquainted with the needs and opportunities of religious work. Heart and head must be enlisted if our Christian is to feel the full joy of participation in his Father's business.

The fourth essential in effective benevolence is adequate machinery of collection. The Every Member Canvass, thoroughly worked, does this admirably. Many churches are practicing it. Others intend to. All may, for information is freely available, and there are many experienced guides among laymen and ministers who would gladly give their assistance to any church desiring to set up such a canvass.

As you think over these four essentials, which in your opinion need greatest emphasis at this moment? Upon the first we can never lay too great stress. It is pre-eminent. Every sermon, every Sunday school lesson, every personal relation, ought constantly to be bringing people into the realm of spiritual living. Jesus put the emphasis there: "Seek ye first the Kingdom of God and his righteousness." Paul put it there: "Though I speak with the tongues of men and of angels and have not love, I am nothing." Every vital reformer from Luther and Calvin and Robinson and Wesley and Edwards down to the present day has put it there. *God first!* Jesus Christ before all else! The life within superior to the life without!

But what about the second point? Devotion must attain to expression, else it dies. We hurry about to find church tasks for our people in order to keep their interest. How better keep it and utilize it than by encouraging them to join with God in worthy, equitable, systematic fashion in effecting his eternal purpose!

What joy to them! What new impetus to the work!

The third and the fourth steps we have long been stressing and we must continue to do so. We must show our people, old and young, that the very genius of Christianity is to lead others into the Christian way. We must keep always before their eyes concrete pictures of missionary need and privilege and duty. We must not discard the well-oiled machinery of the apportionment and the Every Member Canvass, or allow them to wear out or rust out, but I submit that the place where we are weakest is in the practice of stewardship. When I think what stewardship would do for us; when I learn of a Sunday school class of business girls in Washington, D. C., with an average salary of one hundred dollars a month, giving eighteen hundred dollars a year to the

treasury of the Kingdom; when I think of the tremendous wealth of our Congregational constituency and of how we spend on trivial luxuries many times the total amount raised for denominational benevolences; when I think of the heartache and heartbreak of attempting to meet God's call with funds comparatively so pitiful, I am convinced that the greatest lack in our whole promotional program lies today in the failure to emphasize the stewardship of our money—not stewardship based upon a legalistic interpretation of the Old Testament or the New, but upon a common-sense realization that if we owe an income tax to the government for the carrying on of its work, we likewise owe an income tax, voluntarily adopted, to God for the carrying on of His.—*From The American Missionary.*

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

THE other day, while walking down Arch Street, I passed through quite a crowd of men. They were idling in front of a building covered with signs. It was a branch office of the "Department for the Employment of Labor." Any day of the year a similar, motley crowd may be seen here. They all are looking for jobs. They are a job lot and in contradiction of the term, they are jobless most of the time. They lack stability and the evidence of it is written all over their faces. Their ages vary from twenty to sixty. They are Americans and foreigners, whites and blacks. Some of them pick up a job, hold it for a short time and are soon back again in the same eager search for a new one. They are the shiftless folk who are found in every great city—forever seeking the ideal job and never finding it.

Because they never find it, they are forced into the great army of restless ones. Every community has them. In the village they are the "ne'er do wells." In the large city they are the floaters. They come and go like "Ships in the night." Suddenly we notice them in certain places, pass them daily on the streets,

and then just as suddenly they pass on and we never see them again. Had they found an ideal job, perhaps their lives might have been different.

It is impossible for anyone to define just what are the requisites of an ideal job. To most people it is very simple; but when one tries to give the matter a little serious thought, its definition becomes exceedingly difficult. To them the job that requires the least effort, with still less thought, and which furnishes big pay, is unquestionably ideal. But to others even such a combination is far from it. Hence the jobless lot are forever with us. Happy is the man who finds a job that demands his time, his energy, his interest and even his love; for he has indeed found the ideal. Compensation with him is secondary. He becomes stabilized and develops a character that makes him a blessing to his family, his friends and his community.

Such men can always be depended upon by the State and the Church. When a man's job agrees with him, he in turn, becomes agreeable. Much is being said about environment. I believe in it. But a man's job has more to do with develop-

ing his character than the location of his home, which is what environment is usually interpreted to mean. With the growing child, the location, or surroundings, of the home is of prime importance; but with the adult, the job, or that which demands his best thought and takes up the most of his time, is of even more importance. Therefore, if you want to amount to anything, get a good job.

The late Dr. Cyrus J. Musser, not long before his death, told a good story that is worth repeating here. Seated one day at a table in a dining car, he courteously spoke to a gentleman directly opposite to him. He soon learned that his companion was a university professor whose subject was fossils. Now, the good Doctor never cared much about fossils, but the enthusiasm of the professor was catching and he soon saw the dry and musty fossils taking on new life. That which was dry before, under the spell of another's enthusiasm, became very interesting. Soon the professor questioned the Doctor concerning his business and immediately the subject of fossils was changed to that of the Reformed Church, the *Messenger*, and the Forward Movement. The Doctor handled his subject with as much enthusiasm as the professor had handled his. What was the result? When they separated, they congratulated each other on having the best jobs in the world. Each felt himself exceedingly lucky in being permitted to do that which he liked best and then, on top of that, being paid for doing it.

That, my friends, explains why many men are putting their lives into the work of the Church instead of seeking the job that might be far easier and command greater pay. Practically all of the Church officers and leaders are to be found in this class. Under such circumstances the least we can do to show our appreciation, is to give them our loyal support and only find fault when we are *sure* they deserve it.

Our General Synod has imposed a tremendously big job upon its several Boards. There are five of them. Every one of them has a big job on its hands. The membership of the Boards is made

up of the best men of the Church. There are very many good men who are not members of the Boards of whom the Church may be proud and from whom future selections will undoubtedly be made; but those who now constitute the Boards have been well selected. They are men of vision and have a keen sense of their responsibility. They give freely of their time and talents and have assured the Church that all the budgets for its Missions and the other causes are needed, if efficiency is desired in carrying on the work committed to them. They love their job and in turn have selected secretaries and superintendents who also love it. These men are not thinking of their own welfare but are exerting all their strength and thought in behalf of the job. They are not among the floaters. They believe they are engaged in a task that demands their all—the best they have to give. That is why they love the work and are forever speaking and writing about it. Help them, encourage them, pray for them!

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## THE PERFUME OF THE HUMAN HEART

WHENEVER I look in the face of a  
 rose  
 I am glad for its beauty and the way it  
 grows.  
 But there's more to the rose, that we do  
 not see,  
 It's right in the heart a delight to be.

The faces of those we meet each day  
 Seem like the rose—yet seem to say—  
 "But you do not know, you cannot see—  
 This heart of mine—this depth of  
 misery."

The human heart, is the King's domain  
 It's His own—today — tomorrow — will  
 ever reign.

When we give Him ourselves—like the  
 perfume rare  
 We will help all the others—now filled up  
 with care.

—ELIZABETH W. FRY.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### SUMMER SCHOOLS FOR RURAL MINISTERS

#### A PLAN FOR GRADUATE STUDY

THE minister in rural work is intelligent, inventive and versatile as well as consecrated. If not, he compromises his opportunities, or goes down in defeat. No other field requires higher qualifications.

But he does not remain intelligent and versatile by standing still. He has to keep abreast of his subject. He is always a student. As long as there are things to be learned about rural work, he continues to learn them.

And there are always new things. Communities change. Their attitudes change. Their problems change. New needs arise. And the Rural Church as part of the community is challenged to change with them, to answer new questions, to meet new conditions with new methods.

The rural clergyman knows this painfully well and is in a condition to appreciate being put in touch with those agencies which offer him a plan whereby he may keep abreast of his subject and obtain such practical instruction as will help him meet his problems.

Following this article are listed certain Summer Schools for Rural Ministers conducted by State Agricultural Colleges or similar institutions. Their courses of study have been recommended by the Home Missions Council as being of especial value to the rural worker.

The programs vary somewhat from school to school, but in general the curriculum embraces these subjects: The social and economic life of the rural and village community, methods of church organization and work, religious education, organized play and recreation, farm and home problems. In certain schools other subjects are offered, as the church and industrial problems, race relationships, homiletics, Bible study, and Church

history. They offer a well-balanced program of hard work and supervised recreation.

The various schools are interdenominational, yet opportunity is afforded for members of the different churches to meet daily in their own groups, or in such a group as the Home Missions Council group, under an authorized leader. This affords opportunity for the consideration of rural problems peculiar to any group. The special plan of our Church for co-operating in this movement is explained on the following pages.

#### OUR CO-OPERATIVE PLAN

With a view to helping the work of the rural churches of our denomination, the Board of Home Missions has been offering for several years a limited number of scholarships to rural pastors, upon the recommendation of the Commission on Social Service and Rural Work, for courses at certain summer schools. These scholarships have paid the railroad fare both ways between the pastor's home and the school, and one-half of the expenses incurred for meals en route, board, lodging and tuition at the school. This plan has commended itself to Synods and Classes as being possible of liberal extension on the part of consistories and congregations to their respective pastors. Consequently, an increasingly larger number of our pastors from year to year have been able to attend the summer schools. *This means that consistories and congregations provide their own pastors with at least a sum equivalent to the scholarships the Board has been granting, amounting approximately to \$25.00.* The amount varies in the different localities, information concerning which, as well as concerning the courses, can be obtained by addressing the schools

(see below), or by addressing our Commission. It is doubtful if any expenditures for the work of these churches through the year have brought returns of comparable value to those that have come by thus making possible the attendance of their pastors upon these schools.

### THE SCHOOLS

Our Commission is co-operating with the schools at Lancaster, Pa., Columbus, O., and Madison, Wis., and recommends all the other listed schools. In view of the fact that the Summer School of Theology at the Theological Seminary, Lancaster, Pa., is not exclusively a school for rural pastors, the courses and faculty are submitted herewith as follows:—**Worship**; Christianity and other Religions, Professor James B. Pratt, Williams College; Religious Education, Professor Joseph M. Artman, University of Chicago; Social Aspects of the Gospel, Bishop Francis J. McConnell, Methodist Episcopal Church; The Rural Church, Secretary Malcolm Dana, Congregational Board of Home Missions; Conferences on Rural Work, Mr. Ralph S. Adams, Reformed Church; Studies in the Gospel of Luke, Professor Oswin S. Frantz, Theological Seminary. The expenses at this school are \$30.00 covering tuition, board and lodging.

### SOME ADVANTAGES

These schools offer many attractive features:

*Their work is intensive:* Into a two or three week term is packed a curriculum embracing a wide range of important topics.

*Their work is practical:* There is not much time for theory; tested methods and actual results are stressed.

*They promote fellowship:* The country minister lacks the opportunities of his city brother for professional fellowship. These schools supply that lack by bringing him into close touch with ministers of all churches. Mutual understanding is increased. Fellowship in the united study of a common task leads to practical co-operation.

*They give perspective:* At the agricultural college or seminary where the school is held, many diverse interests and activi-

ties are represented. No one is so provincial as he who has forgotten that there are other tasks and problems than his own. You cannot forget it in these classrooms.

*They are inexpensive:* This is not the least important consideration. The expenses are kept at a low figure.

*They are a good investment:* No man can afford to stop learning. Money, time, and energy put into wise study yield rich dividends.

### LIST OF SUMMER SCHOOLS RECOMMENDED FOR RURAL MINISTERS

University of Wisconsin, Madison, Wis., June 30-July 10.

Michigan Agricultural College, East Lansing, Mich., July 20-30.

Ohio State University, Columbus, Ohio, June 15-July 2.

Kansas State Agricultural College, Manhattan, Kan., July 7-14.

Auburn Theological Seminary, Auburn, N. Y., July 6-23.

Lancaster Theological Seminary, Lancaster, Pa., July 6-17.

Rural Pastors' School, Estes Park, Colo., July 15-30.

Cornell University, Ithaca, N. Y., July 6-17.

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### LIVING UP TO OUR BEST

No one thing would so quickly restore our vision and enthusiasm as honest prayer and struggle that would bring us once again face to face with God and His will. Now is the wrong time to waver and falter. Now is the time to keep step and march on, looking up in prayer, faith and assurance. Now is the time to trust God and keep our word to the utmost.

At no time in our history, as a Reformed Church, have we been tested harder in honor, faith and strength, than in these closing days of the Forward Movement. It is clear now that our greatest need is not money but spiritual vision and power. To see God in the Gethsemane struggle of prayer surrendering our will to His, that is our present greatest need. In prayer we always revive our power of living daily up to our best. "Lord, teach us to pray." "Thy will be done." "Lo, O God, I come to do Thy will."—*Forward Movement Bulletin*.

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PLEASE RENEW YOUR  
SUBSCRIPTION PROMPTLY

SUMMER SCHOOL OF RELIGIOUS DRAMA

The Committee on Educational and Religious Drama of the Federal Council of Churches will conduct its second Summer School of Religious Drama, in affiliation with the Summer School of Religious Education of Auburn Theological Seminary, Auburn, N. Y., July 6th to 24th. Encouraged by the success of last year and the generous recognition accorded their efforts by the country at large, the Committee is offering this year an extended and enlarged program. Arrangements have been made so that students registered in the Summer School of Theology will be allowed to take one course in the Summer School of Drama without extra fee, and the same exchange courtesy will be extended to students registered in the Summer School of Drama. Similar arrangements for credit can also be arranged for students in the Summer School of Religious Education. Information may be secured from Elizabeth Baker, Secretary of the Committee, Federal Council of Churches, 105 East 22nd Street, New York City.



“Grandmother’s Debut” Was Given by the Cedar Rapids Mission. Misses Elizabeth Michael and Thelma Richman in Colonial Costume.

RELIGIOUS DRAMA CONTEST

The Committee on Education and Religious Drama of the Federal Council of Churches has announced a Religious Drama Contest. A prize award of \$500.00 is offered for a religious play of *social significance* dealing with such themes as industrial, racial or international relations. Manuscripts must be received on or before July 1, 1925. Copies of rules governing the contest may be obtained from the Committee, 105 East 22nd Street, Room 602, New York City.

THE FIRST BOOKS A COUNTRY MINISTER SHOULD OWN

1. Galpin, C. J.—“Rural Life”—Century ..... \$3.00
2. Wilson—“Evolution of a Country Community” — Pilgrim Press ..... 1.25
3. Beard, A. F.—“The Story of John Frederick Oberlin”—Pilgrim Press ..... 1.25

4. Vogt—“Introduction to Rural Sociology”—D. Appleton ... 2.75
5. Wilson — “The Farmer’s Church”—Century ..... 2.00
6. Morse & Brunner—“The Town and Country Church in the United States”—Doran .... 1.75
7. Brunner—“Tested Methods in Town and Country”—Doran 1.25
8. Bailey—“The Holy Earth”—Comstock Co. .... 1.00
9. Sanderson, D.—“The Farmer and His Community”—Harcourt, Brace & Co..... 1.25
10. “The Rural Church” — Proceedings of the Seventh National Country Life Conference—(Forthcoming). Address Henry Israel, 1849 Grand Central Terminal Building, New York City.
11. Earp—“The Rural Church Serving Its Community”—Abingdon Press ..... 1.00



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## MANY BAPTISMS IN NORTH JAPAN COLLEGE

Sunday, March first, will long be remembered in the history of North Japan College. On that day in the college church, seventy-eight students and one teacher received baptism. The majority of the students were from the first year of the Middle School. The sacrament

was administered by Pastor Akaishi. The baptism was probably the largest in the Christian history of North Japan. The work of nurturing the faith of these young believers is now the duty of teachers and Christian fellow-students.

## DEATH LOVES A SHINING MARK

*Allen R. Bartholomew*

IT will be a great shock to the many friends of Rev. Paul F. Schaffner, as it was to me, to learn of his death in Japan during one of the latter days of March. A wireless brought the sad news that he died after a short sickness, from "simple meningitis diabetes." We must patiently wait until letters can reach us from the field for fuller information. In the meantime our hearts go out in profound sympathy to the widow and children and the members of the Japan Mission.

Ten years ago, Paul F. Schaffner, a young man of fine physique, ruddy countenance and buoyant spirit, came before

the Board of Foreign Missions as a candidate for missionary service in Japan. He was examined regarding his mental and spiritual fitness, and he made an unusual impression upon the members of the Board by his gentle and modest demeanor. We all felt at the time that we were in the presence of an applicant who had given much time and thought to the preparation of his mind, heart and soul for such a holy calling. There was a certain poise of character about him which is an invaluable requisite to the success of a missionary. The election of Brother Schaffner was an unspeakable delight to me, personally, for having been



GROUP OF NORTH JAPAN COLLEGE STUDENTS BAPTIZED RECENTLY

the pastor many years ago of his father and grandfather, both elders in the Church, I knew the rare qualities in the young man. And I must add, too, that the faith and piety of the sainted mother and grandmother dwelt also in Paul, the son and grandson.

During the month of August, in the year 1915, Mr. Schaffner, in company with his lovely and capable wife, left for Japan, accompanied by the fond hopes and best wishes of a host of admiring friends. After spending two years in the Tokyo Language School he became the associate missionary of Dr. Christopher Noss at Wakamatsu. For a period of time, he was also located at Sendai, acting as Treasurer of the Mission in a most creditable manner. This gave him an insight into the work of the entire Mission. He came home on furlough with his wife and three interesting children in December, 1922, spending one year in post-graduate study in Boston, and returning to Japan in September, 1924. Just before sailing from San Francisco, he wrote me a letter of thanks in which he said, "We are now ready to go back and it means so much to be able to go without any questions in one's mind. We shall hope to be of some real service during the coming years."

The letters of a man are a true index to his mind and heart. There is a strain of appreciation running, like a silver thread, through all the communications of our dear Brother Schaffner. "We are grateful to the Mission and the Board of Foreign Missions," is the spirit pervading all his writings. He began his second annual report to the Board: "Since personal reports are frequently the victim of either self-assertion or self-depreciation, I hardly know what to write." All his reports give evidence of hard, patient and faithful toil. He took special interest in the many students in the middle school at Wakamatsu, keeping in touch with them by personal letters and visits. Together with the five Japanese evangelists he made frequent trips through South Aizu, spending days in bearing the Gospel tidings to the people in those regions.

In a personal letter, shortly before his coming home on furlough, he gave me

what I believe is a summary of his missionary experiences in Japan. "The leaven of the Gospel is working in Aizu. The first years one spends in this country, one must be a debtor continually to other people's experiences, enthusiasm and assurances of progress in the work. But as one becomes a little older and makes one's own contacts and friendships, the joy in the work springs up within you and you experience the working of the Gospel. Several weeks ago I went to a nearby town where we have had work for about twelve years. Eight years of that time we have used the same building and the householder has always been an interested listener and helper in our work. A daughter and son of this man had been baptized. And this spring, after eight years, the father requested baptism. There were four baptisms and another of them was a young man whom I knew well.

"Four years ago, I helped a class of ten men in the Commercial School. They came once a week for help in English conversation. They attended Bible Class and Church, also social meetings at my house, but they all graduated (together) without any of them expressing any desire to follow Christ. However, this one boy when he returned to his home in this town, went to Church and helped in the Sunday School, and four years later, he came for baptism, and what is still better, he came not alone but brought his best friend who also received baptism.

"The Principal of the Girls' High School in Wakamatsu is a fine Christian gentleman, who many years ago taught in North Japan College. He has a Bible Class for girls in the Church every Sunday. The head English teacher in the middle school is a Christian. For some years the music teacher in the Girls' High School has been a Christian and has helped the Church music very much. This summer the services in the Wakamatsu Church were splendidly attended. Our prayer meetings averaged more than twenty attendants and the Sunday School has outgrown the building."

Who of us can read this story of the fruits of the labors of a modern Mis-

sionary Paul, without a pang of regret that he should pass away so early in life! He had before him a fine missionary career. By nature and training he had special qualifications for a herald of the Cross in the Orient. I never knew a man with a more lovable nature and who was so gentle and sweet in his talk and conversation. His Christian character always shone forth lustrously in the presence of his friends. He made a deep and lasting impression everywhere with his

inspiring addresses, while in the homeland on furlough, and the sacred influence of his life and labor will ever remain as a precious legacy with us.

All we can do now is to bow in humble submission to a mysterious providence and comfort our hearts in the thought that the dear Lord has some wise purpose in it all and that He will reveal it to us in His own time. *Until then, who will heed the call and go to take his place in our Japan Mission?*

#### NORTH JAPAN COLLEGE COMMENCEMENT

THE commencement exercises of North Japan College were held this year on March 12th, in the Middle School Chapel. The chapel was beautifully decorated. Music and prayer were followed by the singing of the national air and the reading of the imperial rescript. Then followed the presentation by the president of one hundred and twenty-one diplomas to the graduates from the several departments, and the president's farewell address. Congratulatory mes-

sages from the governor and the mayor were then read, and a fine address was given by Dean Sato, of the Department of Law and Literature of the Imperial University. Appreciative responses by representative graduates were followed by a beautiful violin solo by one of the students. The benediction by the president brought the impressive ceremony to a close. There were 81 graduates from the Middle School, 37 from the College, and 3 from the Seminary. The three

*(Continued on Page 217)*



THEOLOGICAL STUDENTS AND FACULTY, NORTH JAPAN COLLEGE  
The Two Cooks Are Included Testifying to the Democracy of the Institution



### THE COOK MEMORIAL CHURCH

After years of patient waiting, it is a great joy to announce to the Church the dedication of the new church at Sakata, Japan, which is a memorial to our late missionary, Rev. Herman H. Cook of blessed memory. It is due Elder Henry C. Heckerman, of Bedford, Pa., a member of the Board of Foreign Missions, to record the fact that the bulk of the funds for the Sakata Church were raised by him at no little personal sacrifice of time and energy. Mr. Heckerman during his visit to Japan, at the time of the World's Sunday School Convention, made a tour of our field in the Tohoku or Northeast

Japan, and he was very much impressed with the need of a church at Sakata. This is one of the preaching places where Missionary Cook did some of his most effective evangelistic work and it is very appropriate that one of the new churches in his former field of labor should bear his revered name. As the people will go in and out of this house to worship, the memory of this man of God must surely help them in drawing near to the throne of heavenly grace. May the Lord of the Harvest, in this place, gather many sheaves for the eternal garner.

### EASTER IN JAPAN

**C**HRISTMAS in Japan has become domesticated. It is in the air. It is being commercialized. Many of the leading merchants decorate their stores by putting up the Christmas tree and displaying Christmas goods of all kinds; even the proverbial "stocking" filled with candy and things suitable for presents. In our churches and Sunday schools, even in the remotest country places, it is widely and joyfully observed. In more recent years the Easter Festival has found its place in the Sunday school and church. It is celebrated in song and sermon. In the Sunday school, beautifully colored Easter eggs are given to the children, and there is joy and rejoicing because the Lord has risen.

Among our Christians, both young and old, the Resurrection of Christ contains an appeal. The Risen and ever-living

Lord and Saviour, the most glorious and sublime fact in the Christian economy, is something new to them; so different from anything taught in their own religions, so that already from this standpoint it is interesting and arrests attention. And when once they come to more fully understand and to grasp its meaning, the festival of Easter will awaken the same joy in their hearts as it does in ours.

How often have I heard pointed out in sermons and Easter addresses the difference between the Founder of the Christian religion and those of other religions. Gotama, the founder of Buddhism, Mahomet, Confucius and Zoroaster, they say, lived and established their religions and died. Jesus, the Son of God, came from Heaven, and as a man lived among men and founded the new religion; but when He was crucified and died, that was

not the end of Him, as with other founders. He rose from the dead, ascended into Heaven and is the ever-living Saviour.

A Saviour who as the Son of God became flesh and dwelt among men, full of grace and truth; and who having died upon the cross, straightway showed Himself alive; who is alive now and lives forever more; and because He lives, we too, shall live the eternal life. Yes, an ever-living Saviour to whom men may go; who sustains a personal relation with men, as companion, Saviour and friend; one to whom we may pray, whom we can take with us as companion and with whom we can live in blessed communion and fellowship—such a doctrine and such a faith makes a tremendous appeal to the non-Christian; and when once accepted, is the same comfort to him as it is to us, who as Christians have always lived in this faith.

The Japanese believe in immortality, otherwise they could not have ancestral worship—worship of the spirits of their dead, as is the case. They believe that these spirits sustain a relation to the living, and can influence for good or evil the living. Families have their godshelves on which are placed the tablets with the posthumous names of the dead. Before these they worship and offerings

are placed and candles are burned. That this should be done properly and regularly is most important; otherwise these spirits might exercise a malign influence on the members of the family.

But when they become Christians, they cease to worship these disembodied spirits. They worship Christ, not as a disembodied spirit, but as the *ever-living*, the *Risen Saviour*. He is to them the *whole* Christ. Herein lies the significance of Easter; this is why the Easter celebration is coming more into vogue, and the time is coming when it will take its place alongside of the Christmas celebration.

J. P. MOORE.

(Continued from Page 215)

Seminary graduates have already been assigned to fields of labor in our Tohoku field. Of the College graduates ten were from the Literary Course, three or four of whom will enter the Seminary; nine were from the English Normal Course, nearly all of whom have positions in government middle schools; and eighteen were from the Commercial Course, most of whom already have good business positions. Most of the graduates of the Middle School will either enter the College or some other institution of the same grade.



DEDICATION OF CHURCH AT FURUKAWA, JAPAN, NOVEMBER 2, 1924

## THE DEATH OF PAUL F. SCHAFFNER

*By Rev. D. B. Schneder, D.D.*

ONE of the severest blows that has ever fallen upon the Japan Mission is the untimely death of Rev. Paul F. Schaffner. The shock came suddenly—first, what seemed only a slight trouble, then quickly a very serious condition, then on Sunday morning, March 29th, in Akasaka Hospital, Tokyo, the end. The medical attendance and the nursing were of the best possible, but it was in vain.

Mr. Schaffner had in many ways the best possible preparation for a life of missionary service. He was reared in a good Christian home. His life developed normally as he passed through school, college and seminary. Normally he grew in grace and "in favor with God and man." During his student life in college and seminary he was esteemed and beloved by both teachers and fellow-students. That he should heed the call to the foreign mission field was only natural.

Mr. Schaffner and his bride arrived in Japan in September, 1915. The first two years were spent in Tokyo in language study. There already the two became widely known and loved, Mrs. Schaffner's unusual musical accomplishments being a great pleasure to the Tokyo American community. After the term of language study was over they were located in the town of Wakamatsu as co-laborers of the Nosses. There through the influence of a delightful home, through work with young men, through evangelistic trips to various parts of his field, and through the winsomeness of his modest, unselfish personality, Missionary Schaffner gradually made his way amid the difficulties and trials of missionary life.

Then in 1922 he and his family returned to America on furlough. It was a beautiful little family group that visited the summer conferences in 1923, and rarely has the presence of any missionaries in the Home Church been so greatly enjoyed as that of the Schaffners. Later, Mr. Schaffner spent a year in the

study of religious education, and then they returned last year to the scene of their labors at Wakamatsu. A new era of service seemed to be opening up before them. Mr. Schaffner was coming to be regarded as one of the very promising ones among the younger men on the field.

And now he has suddenly left us! The work has lost a worker of high promise, and the rest of us who remain have been bereft of a dear brother. Paul Schaffner was a rare spirit. He was a good companion, a loyal friend, and a man wholly devoted to the work of the Master. To know him was to love him. It seemed to be his chief joy to be helpful to others. In his work among the Japanese people he not only preached and taught Christ, but he also showed Him in his life and contact with others. It is hard to realize that he is gone.

We mourn his departure more deeply than words can tell—only we mourn "not as they which have no hope." And the hearts of us all go out in deepest sympathy toward her who is so tragically left alone with her three precious children. It is all inexpressibly sad. The Heavenly Father alone can bind up the wounds and assuage the sorrows left by this sudden breaking off of a most beautiful and promising life.

The funeral was held in the Seminary Chapel of North Japan College on the afternoon of April first and was attended by a large gathering of sorrowing friends. Members of our own Mission, many missionaries of other denominations, and especially Japanese co-laborers of the departed, were present in large numbers. Among the hymns sung was his own favorite:

"O Master, let me walk with Thee  
In lowly paths of service free."

Praise be to God for the life of Paul Schaffner!

## THE MARTYR OF HUPING

MANY readers of THE OUTLOOK OF MISSIONS have read the series of articles by Dr. William E. Hoy prior to Foreign Mission Day in our Church papers. In his recent article on the Christian Educational work in China he writes at length of the value of the latest publication by the Board of Foreign Missions as follows:

At this point, allow a few words to be written on "*The Martyr of Huping: The Life Story of William Anson Reimert.*" How many of you have read this quickening volume? If you are at all seeking to be in touch with the higher attainments in Christian life and service, you cannot afford to overlook this vitalizing portrayal of a full-orbed soul in Christ Jesus. Read this book, every one of you, and as you lay it down, you will say: "No wonder the Chinese loved this man!"

When you feel the great spiritual urge of this book enter your innermost being you will thank God for the clearer vision of service enjoyed by a faithful worker in China. You will learn to understand the dynamic of a forceful soul among the boys and young men in the schools, among the trusting church members, among the awakening enquirers, and among the little children. You will see the ideas and ideals of the Chinese surge around a glowing personality alive in Him Who is the Light of the World.

## A BOOK WITH A MESSAGE

All who had the rare privilege of being in frequent fellowship with Bishop Walter Russell Lambuth, whose biography has been so ably and well written by Dr. W. W. Pinson, Secretary of Foreign Missions of the Methodist Episcopal Church, South, will hail with special delight this rare piece of literary work. There are few men whose lives have been so fruitful of good works, and whose characters will live on in the history of missionary endeavor. Dr. Lambuth was a man of high spiritual ideals, and these were carried out in practical Christian activities far beyond the ability of the ordinary individual. It has been truly

Then, too, your heart will expand to beat in unison with those who saw Reimert offer his life for their safety and thrill with this recognition of divine service and sacrifice—"Pastor Reimert died for us."

This book has a spirit all its own. Its value is in its genuine human touch. From beginning to end it has a speech of the human heart which all of us love to hear when all the world is silent. A learned professor took up the volume one evening and read it at one sitting, and so did an old man, and so did a school girl, and so did a busy school teacher. Why? Read it and learn. In reading you will see much of China and why Reimert loved the Chinese. You will take fast hold of a mighty life among the Chinese flowing more and more Godward. There moves the central figure. You see him ripening in Christ Jesus. He thinks not of himself. He protects thousands of girls and women. He dies for them. This supreme gift of life makes them and you and me debtor to the highest in man where God and man meet.

Read "*The Martyr of Huping.*" Deep will call unto deep. God and man will mean much more unto each of you for the new knowledge gained.

With "*The Martyr of Huping*" life was a noble service, and his spirit of sacrifice calls to us.

said that his very being was consecrated to the cause of Missions from the cradle, and no one can doubt but his influence in mission lands will continue until the end of time. Methodism may well thank God for such a brilliant star in its evangelistic firmament, and the Protestant churches owe a debt of gratitude to this man of God, who has visualized the type of missionary now needed to carry on the work of the Master in the non-Christian world. Dr. Pinson has given the Church not only a portrait of a real saint of God, but has laid bare his own splendid literary ability. The publishers are the Cokesbury Press, Nashville, Tenn.

## GIRLS GOING TO SCHOOL IN BAGHDAD

*Ida Donges Staudt*

I WANT to invite you to attend a session of our Girls' School in order that you may catch the spirit of the school and see what an educational contribution it is making to the girlhood of Baghdad. We are not the only school for girls in Baghdad. There are government schools, which are practically Moslem schools, in which the Koran is taught and sessions held on Sunday. There are also other schools—Jewish, Armenian, Assyrian, Catholic, Chaldean. All these, however, accentuate the dividing gulf between races and religions and postpone the longed-for day of peace. And now in the fulness of time, when conditions are ripe, comes along America with a desire to serve, with a progressive curriculum, and with a big impartial spirit that takes in all races and religions and treats them as if one. American education is not unknown in this land; its neighbors, Syria and Persia, are blessed with it. The name America guarantees confidence.

And now let us go to our Mission School. Yakob, the janitor, has carried chairs and benches into three of our rooms and transformed our living quarters. A little after eight, if you have come early, you will see coming up the street a bevy of girls. The girls of one of the groups wear bright abas, with

black veils hanging over their faces. This is the Jewish crowd. You will experience a peculiar sensation as you watch them approaching, for these girls are the descendants of those Jews who were carried to Babylon into captivity by Nebuchadnezzar.

Strange to say, they do not have a Jewish cast of countenance and their race is betrayed only by their names, names such as Naima Ezra, Naima Nahum. Though Jews, they have followed the Moslem custom of covering their faces; "for safety," they say. One girl, however, among all these eighteen has discarded the veil and has become modernized; she wears a hat.

"Who is that girl all swathed in black?" you will say. She is a Moslem, or Turkish girl, and one of the best-loved girls in the school. The reason we do not have more Moslems is not that they do not wish to come, but because we have another school with some grown-up boys in the same building. A Moslem brought his daughter here one day and when he saw the boys he said, "How is this! There are boys here!" We explained that the two schools are entirely distinct and that the pupils of the one school do not associate with the pupils of the other school. "But," said he, "I myself would not



GIRLS  
COMING  
OUT  
OF THE  
CLASS  
ROOMS



GIRLS'  
SCHOOL,  
BAGHDAD



object, but I have a hundred relatives; it is against the custom; when you move into another house you can have my daughter." We are told that there are many Moslems waiting. Indeed, some of the high families have called here and expressed their intentions of sending their girls to us.

The rest of the forty girls whom you see strolling up the street toward the school wear hats, and are dressed much like American girls would be. They are Armenians, Assyrians, Greeks and three Baghdadian Protestants.

Entering our house, which is the school, they remove their abas and veils and hats in the study and troop into the living room. Such happy girls they are—forty of them now with many more *beseching* us for admittance. But with forty room is at a premium and during the opening devotionals some must stand. They are lovely girls, with such abounding and refreshing eagerness to absorb all one can give. The word to be applied to them, I think, is naive. They never had such a chance for advancement, for the best they could get is not equal to the eighth grade, except possibly in the Armenian school; and they revel in this offering of an education which our Mission gives them with the open and spon-

aneous joy of children, though their ages range from fifteen to twenty.

All smile and say, "Good morning." I know each one by name and answer, "Good morning, Tifaha, Farha, Semha, Rosa, Nahida, Kanarik, Nouart, Najeeba, Varsinec, etc." Their studies are bringing new interests and they show me various things—books, cocoons, pressed flowers, newspaper articles or magazine pictures. Punctually, when the hand of the clock points to 8:30, I strike a chord on the piano and wait for absolute silence. Then I play, "Holy, Holy, Holy! Though the Darkness Hide Thee." Or we sing—

"We thank Thee Lord, Thy paths of service lead

To blazoned heights and down the slopes of need;

They reach Thy throne, encompass land and sea,

And he who journeys in them, walks with Thee."

Or we sing, "Lead on, O King Eternal."

The girls stand and every one of them sings—Moslem, Jews, Christians—the Greek girl aside of the Turkish girl, the Protestant aside of the Jew, just girls together, a miniature Kingdom of Heaven.

The girls have a special notebook for this hour and they memorize passages of

Scripture which I dictate. This week we learned "Hear O Israel! The Lord thy God is one God and thou shalt love the Lord thy God . . . and thy neighbor as thyself." I wish you could hear us repeat, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

Then I pray. Neither Jew, nor Moslem knew anything about communion in prayer and the Oriental Christians very little. At first their attitude was not reverent and a few whispered. But I never reprimanded, hoping to win them to acquiescence on their own initiative. I won. It is wonderful what a loving personal leadership can accomplish. Then we sing a quiet prayer,

"O Lord of mercy, from Thy throne on high,  
Look down in love and hear our humble prayer.

Amen."

This closes our morning service and the lowest class moves out into the dining room for a Bible study, while I teach the others "The Patriarchs and Prophets of Israel." Of the forty girls not many know these Old Testament stories and some of these Jewish girls look at me in wonder as I tell how God led their people. Then I yearn for them hoping that I may make Christ known to them. A Jewish physician, who was educated in American schools, told us that we did not realize what a victory we had won in getting these girls to our schools, for some of them, he said, come out of very orthodox homes.

We carry three classes, have three teachers and are very busy. But teaching is a joy and a privilege when one can enrich lives like these. Everything is interesting. One of the things that is of abiding interest is how racial and religious barriers are being broken down by these close contacts. An Armenian girl divides her chair with a Jewish girl, a Jewish girl helps an Assyrian to prepare her lesson; Nahida, our Moslem girl helps Maren Kondopelus to spell in dictation, and when Rachel's hands are cold Rosa, our Protestant girl, warms them. "They love one another," says one of our native teachers, "and they love the school."

One morning after school had been dis-

missed the Armenian group lingered, and when I was free the spokesman said, "Mrs. Staudt, we want to ask you something," and I wondered what. "We heard," she continued, "that this school will be closed by the government and last night I could not sleep, is it true?" she said very earnestly and with much feeling. When I said that we had no such order, their faces brightened and they went away happy.

There are two things which differentiate our school from all others in the city: advanced work with the assurance of steady progression, and a loving, personal interest in each pupil. But sometimes it seems so strange that I should be doing this thing and yet I do it with abounding joy.

To keep girls of such various races and religions living harmoniously together in a country that accentuates differences and in a city where the different races and religions live in distinct quarters, requires skill and constant vigilance. One day, before Christmas, when I knew that trouble was brewing, when I had learned that a Jewish girl told an American girl that she had no manners, etc., I pondered a long time to know how I might deal with the situation most wisely. The following morning I read at the devotional service, "Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." Only a very few girls had ever heard that marvelous chapter and they listened with absorbing attention. I read that chapter three times that week and the result was telling. "Love suffereth long and is kind," *kind, kind*. It takes patience, but the returns more than repay.

We are so glad we began the school small and in our rooms where the girls were free from institutionalism and responded naturally and revealingly to the home atmosphere. It was also possible to study at close range the different groups and observe their characteristics and their schooling, and thus secure a mine of information in a very brief time. After a while we shall perhaps move into another house and I, for one,

(Concluded on Page 237)

## SERMON AT THE FUNERAL OF LOUISE BOLLIGER

By Rev. D. B. Schneder, D.D.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the city." Rev. 22: 14.

We sorrow this day in the presence of what is, so far as human eye can discern, an untimely death. It is almost unbearably sad when through the workings of earth's imperfections a young life is cut off like this. It is different when the end comes after the allotted span of years is about completed. Then death is like the ripe fruit dropping from the tree. It is according to the ordained order of things. But when death snatches away suddenly a life in the very bloom of youth, and especially if it is a beautiful life and a life equipped by nature and training and grace for rich, blessed service, it is a shock and a disappointment that hardly knows expression.

And yet if we think deeply we must realize that the difference between youth and age is after all only a relatively small one. All of life and all of service is not confined to this world. The life which we live here and the work that we do are only a part of an eternity of life and service. And so the some fifty years that constitute the difference between youth and age are after all short when compared with the eternity that is the vast heritage of the children of God.

The main thing concerning our lives is not whether they are long or short, but whether they conform to the will of God. "Blessed are they," says the text, "that do His commandments," not "they that live long." Blessed are they who, believing in God as their Heavenly Father and in Jesus Christ as their Saviour, gladly and faithfully do the Divine will from day to day and from year to year, pleasing God and doing their part toward the realization of His great and loving purposes; whose meat and whose drink is to do the commandments of God. It is their lot that is happy; not the lot of those that have the comforts and pleasures of life in abundance, not those that have riches or position or power or fame—not they. They may seem to be happy, to the world; but "Things are not what they

seem," truly says the poet in his "Psalm of Life." No, not they, but, contrary to outward appearance, "Blessed are they that do His commandments." Ah, wonderful teaching! Ah, blessed revelation!

But how and why are they blessed "that do His commandments?" Because in the first place they have "right to the tree of life." Our first parents in the Garden of Eden were forbidden access to the tree of life, but those that come into the new revelation with God through Jesus Christ, and do His commandments *have* right to the tree of life. Life in the sphere of the natural is the most precious of all possessions. The last thing that the natural instinct of either man or animal is willing to yield up is life. It is held on to with utmost desperation. But there is an instinct for life in the spirit as well as in the body. To our spirits, too, nothing is so dear as life. And it is above all things life that is promised to those that do the commandments of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have *everlasting life*,"—"not perish, but have everlasting life." Not only do God's own have the "right to the tree of life;" they have life, eternal life.

"Jesus, Thou Prince of Life,

Thy chosen cannot die."

And in the second place they that do God's commandments are blessed because they "enter in through the gates of the city." We do not know clearly what heaven is. But from all that is revealed to us in the Scripture it must be wonderful. Here the translation into that higher life is described as "entering in through the gates of the city." The "city" as it is described in the previous chapter is something supremely beautiful and glorious. It is "the holy city, the new Jerusalem, descending out of heaven from God." Its foundations are "garnished with all manner of precious stones." Its "twelve gates are twelve pearls." Its street is

“pure gold, as it were transparent glass.” There is “no temple therein: for the Lord God Almighty and the Lamb are the temple thereof.” It has “no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof.” It is the highest that the apostle is able to conceive of in his effort to picture the blessedness that awaits the people of God. And it is into this “city” that they who do the commandments of God are able to enter, and so are “blessed.”

And now we believe that all these things apply to the departed loved one. She, together with her missionary elder sister, was reared in the family of a devoted minister of the Gospel of Jesus Christ. All of precious spiritual heritage that can come to a child in the bosom of a Christian home came to her. Moreover she was well trained for rich and blessed service in the world. Then she bade farewell to father and mother and sister and brother and came to a far-off land to serve the Christ whom she had learned to love. She entered upon the work with buoyancy and promise—and now she is cut off. In the flower of youth she has passed away quickly, unexpectedly. It is sad, inexpressibly sad. It is sad for this work of God in which she was engaged. It is sad for her many friends. It is unspeakably sad for her devoted and now sorely bereft and lonely sister. And it is sad for her far-away parents. By faith they bade her good-bye and sent her forth on her mission for God. They followed her with their love and their prayers. Their Christian hearts, though aching oft, were happy in the sacrifice she was making. And now there has come to them the heart-breaking news of her death. What they are suffering no one can know.

And yet beneath the sorrow there is the joy of the promises of God, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the city.” She did the commandments of God from early childhood. She probably never knew a time when she was not a child of God. She obeyed the Great Command: “Go ye therefore, and teach all nations.” She gave herself to the

work of Miyagi College. Even when she was already ill she tried to be faithful. And we are comforted in the belief that she is now realizing the fulfillment of the promises of Him whose promises are yea and amen. She is endued with the “right to the tree of life,” and she has entered in through the gates of the city—that “Holy City” of whose blessedness she perhaps dreamed as she was practicing for the oratorio about to be rendered. Her earthly career was indeed brief, but it is not the only career that she will ever have. She has now entered upon a higher career. And she has died as a missionary of the Cross. Hers will be one more grave on yonder hill to give silent testimony to the love of Christ in the Land of the Rising Sun.

And as for her parents, they are broken and sad and lonely indeed, but they “sorrow not as others which have no hope.” They and we look forward to a time when “God shall wipe away all tears from their eyes;” when “there shall be no more death, neither sorrow, nor crying, neither any more pain;” and when “the former things are passed away.” Ah, yes, these “former things,”—these sins, these weaknesses, these mistakes, these worries, these sighings, these gropings, these pains—these shall pass away. Oh, glorious promise! And then they and we shall see sitting upon the throne Him who saith, “Behold, I make all things new.”

Finally, the life of the missionary sister will be lonely henceforth. The sorrow of this day will not be forgotten. The scar of this wound will remain. But this sorrow and this scar will hallow the missionary career that lies before her. She will be fitter for the Master’s use. The infinitely compassionate Father says:

“When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee thy trials to bless,  
And sanctify to thee thy deepest distress.”

May we all who are left behind have grace to do God’s commandments, so that we, too, “may have right to the tree of life, and may enter in through the gates of the city.” Amen.

## A DELIGHTFUL VISIT TO OUR MISSIONS IN CALIFORNIA

At Sea, on the S. S. President Wilson  
February 26, 1925.

Dear Friends in the Reformed Church:—

My furlough is ended and I am on the way back to Japan. It has been a happy season of re-union with loved ones, of enriching intellectual and spiritual experiences, of joy in seeing the progress of the home churches and in working with them for the cause that is dear to the hearts of us all. As I journey onward toward the Land of the Rising Sun, my heart turns back with affection and gratitude to the many friends whose hospitality I enjoyed and whose love did so much to make this furlough a very happy one. There are many precious memories which will brighten the days to come and give strength and cheer when the hours come that these are greatly needed.

It seems to me that one of the most valuable elements in the furlough of a missionary is the opportunity to become acquainted with the problems of the home churches, to see the trials and difficulties as well as the joys and triumphs of many individual pastors and congregations, the boards and the missionary societies. To see the earnest, faithful, consecrated, and self-sacrificing labors of God's chosen workmen in the home-land has filled my heart with joy and gratitude. And everywhere they told me, "We are backing you up with our prayers. We are standing by, and we will not fail you with the means to carry on, so that souls may be won for Christ over there as well as here."

I started for Japan on February 9th, leaving my home in Lancaster, Pa., by a night train, spent one day with relatives in St. Louis, and then three days' journey across the great South West brought me to Sunny California. From the six-foot banks of snow in the streets of my home town straight to the land of orange blossoms and poppy fields, of luscious fruits and lovely flowers, what a delightful contrast it was! I do not wonder at the enthusiasm of the dwellers in that wonderful land as they praise California. I am ready to join them myself in all that they can say. But what I really want to

write about is what I saw of our Reformed Church in California. Because I wished to see our work and our people there, I planned my trip so as to include a Sunday in Los Angeles. With what kind and cordial expressions of hospitality came the letters assuring me of welcome. I left the train at Pasadena and was beautifully entertained and comfortably cared for, and kindly helped in every possible way by Dr. and Mrs. Evemeyer and Rev. and Mrs. von Grueningen. For three days and a half the Evemeyer car was ready at any time to take me wherever I wanted to go, and those blessed people just put aside their own plans and helped me to see all the folks it was possible to see in the short time at our disposal. What a joy it was to be with these dear friends, known first back in Pennsylvania, met in Tokyo in 1920 at the World's Sunday School Convention, and now working for the Japanese in California as well as for the English Missions. It did me so much good to talk with them, to exchange views and to see how much alike church problems are the world over. At "lovely Altadena," I was made warmly welcome in the home of Rev. von Grueningen, the earnest, capable, consecrated Pastor of our First Reformed Church, who with his dear wife is doing a fine piece of work in that great and growing city.

On Sunday morning I was glad to visit the Japanese Sunday School with its large group of children and young people, met the faithful pastor Rev. Namekawa, and some of his assistants. It was a joy here to find some of our North Japan College men, active in church work, and gladly greeting their old teacher. At eleven o'clock we went to the First Church and I was surprised to see the large congregation gathered there. It was a pleasure to talk to the people of the progress of Christian work in Japan, while Miss Sellemeyer gave an interesting account of the work of Huping Christian College in China. Excellent music and fervent prayers and a deeply interested congregation added to the success of the program, and the offering was given for the

buildings needed in China. We have a splendid corps of workers in this Los Angeles church, the faithful Pastor and wife and the efficient and consecrated Superintendent Evemeyer and his wife, all bending their energies and spending themselves in upbuilding the church here where the church is so much needed. How my heart went out to their needs! I join them in the earnest prayer that means may be provided soon to erect a building adequate to serve those needs and to attract the unchurched as well as to provide for the many Reformed Church people who live in or near Los Angeles. The little building they now have is so inadequate and the population is growing so rapidly, and the opportunities are so great, while the strategic time is *now*.

On that Sunday evening I was very glad to visit also the Mission at Sherman where Rev. Noacker and his people have a rapidly growing work. Here, too, it was a joy to see our Reformed Church establishing herself and faithfully ministering to a growing suburb of the big metropolis. In both these congregations I found a sympathetic interest in the Japanese people and the Japanese nation.

One happy evening was spent with my Japanese friends—eight who were graduates or former students of North Japan College, one Miyagi Girls' College graduate, several wives of our old boys, twelve of us who had lived in Sendai. What a happy time we had, and how the reminiscences were exchanged, while the English and Japanese words intermingled. When at the close of the evening I asked them to sing a Japanese song, they chose: "God be with you till we meet again," and how sweet the words in their present application, as well as in the memories of many another scene in faraway Sendai!

One morning several hours were happily spent with Mr. Hoshimiya, who was a student in North Japan College when I first went to Sendai, and now has lived for many years in California. It was indeed joy to know that all these years he has been a faithful disciple of his Lord, doing his utmost for the church as

a layman. He talked of the work he is trying to do among the farmers in establishing better methods and better homes, "doing all in the name of Jesus." Then he prayed as one who is accustomed to meet the Master often. This man and another who talked to me of the relations between the Japanese and the Americans both said that the Americans were very kind and friendly, treated them fairly and courteously and without prejudice. I was very glad to hear this and gladly bear testimony to the fact that many Californians really like the Japanese. It bears out what I had heard stated before, that it is really a loud-voiced minority of West Coast people who have influenced Congress to pass a law that is detrimental to the best interests of the United States as well as to our international relations, and our evangelistic work in California and in Japan.

To San Pedro to visit the Pughs and Harnishes in their lovely, hospitable home, to Monrovia, to see a sick Japanese lady, once a teacher in Miyagi Girls School, to Claremont to visit a dear friend formerly head of a Bible School in Kobe, Japan, to other friends in different parts of the great city, they took me in their speedy car "the Home Mission Bus," those kind Evemeyers did, and got up early on the last morning to get me over into Los Angeles station by 7.30 to catch the train for San Francisco.

There in the city by the Golden Gate I visited the Community House, and admired its comfort, its beauty, its convenient arrangements, its pretty rooms, the splendid equipment, the delightful kindergarten, the kind and capable teacher, Mrs. DeCamp, all the arrangements for carrying on a splendid piece of social service. And here, too, was plainly evident the skill and efficiency of our faithful Superintendent and his wife.

Whenever I needed any help, there was Dr. Evemeyer ready to offer his services, kind Big Brother that he is to all the missionaries who come this way, and as my ship pulled out of the harbor the last faces I saw were Dr. Evemeyer and Rev. J. Mori the Japanese pastor.

MARY E. GERHARD.

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## THE BETHLEHEM MUSIC FESTIVAL

THE annual Bach Festival in Bethlehem, Pa., at the end of May is a significant illustration of the dynamism of an idea. Someone has said, "No one can compel until he is compelled himself." Many years ago, Prof. Fred Wolle, director of the Bach Festival, began to make Bach his passion. Because of this he has been able to build a musical festival about an ideal. That he has succeeded in making himself understood is attested by the annual pilgrimages which hundreds of musicians, students and beauty-lovers make to hear his choir sing the "Mass in B Minor."

Even before the days of jazz, it was no easy matter to persuade people to sing the difficult Bach music. Twenty-five years ago, the first festival was sung by the choir of the Moravian Church. Now, three hundred and fifty persons spend nine months in the hardest kind of work to sing for the two-day Bach Festival.

A rich, historic background adds lustre

to the festival. In early colonial days, Count Zinzendorf gathered his settlers into the log house for the first "Singtunde." That "Singtunde" laid the foundation for the Moravian choir trained in music of the great masters. In 1811, the choir of the Moravian Church at Bethlehem sang "The Creation." It was the first time that great oratorio was rendered in America.

Prof. Wolle is the son of a Moravian clergyman; he was reared in the atmosphere of high cultural ideals. His musical training was directed by the best teachers in America and Germany.

Prof. Wolle's achievement with his Bach Choir suggests Gothic cathedrals instead of movie palaces. It makes us long for men and women, compelled with high ideals, who can stand the strain of the jazz world passing by. To attend the festival, even once, is a remembrance which the month of May is sure to recall.

## SIGNS ON THE WORLD HIGHWAY

Thinking of India naturally suggests child marriage and child widows. A new day seems to be dawning when the people of India turn their attention to the observance of National Baby Week. This happened last year when every province of India and 74 Indian states took part in its celebration. The second annual Baby Week will be celebrated this month.

With bold headlines, in a three-column article, *The New York Times* recently announced, "Tropical Medical School Set Up in Porto Rico." This interesting announcement is a link in the chain of efforts to help the natives find their health in the island with one of the most healthful climates in the world. Already the Rockefeller Foundation has taken a district covering about one-fifth of the

rural population. In this district they are sanitating, educating, curing.

A year ago Dr. Guy S. Inman, Secretary of the Committee on Co-operation in Latin America, reported: "For the first time in the history of mission work in Latin America, one of its educational institutions has received a gift from one of the great educational foundations. This is the Polytechnic Institute of Porto Rico, to which the Carnegie Corporation has promised \$250,000. In this campaign for education the Porto Rico Legislature has raised a large quota toward the buildings and equipment required."

Twenty-five years ago the first Protestant missionaries went into Porto Rico. With their going began the campaign for better health, better social and religious life.

“Peking Rugs and Peking Boys” is the startling caption used in a recent report published in the *Chinese Social and Political Review*. The report says: “Almost three-fourths of the workers in this industry are apprentices—boys brought in from the country at the age of 11 or 12 years to serve for three years. For most of these boys there is no future in the industry because when their appren-

ticeship is ended other boys are brought in to take their places.”

Recent steamship records show a large immigration from Germany and England. In March, of the more than 11,000 immigrants inspected at Ellis Island, 862 were directed to Protestant churches in various cities. Of this number, 677 were directed to Lutheran and 135 to Protestant Episcopal churches.

BY THEIR FRUITS YE SHALL KNOW THEM

Ripening fruits of contacts made at a Missionary Conference and a meeting of the German Synod of the East two years ago, are beginning to be gathered. Women of St. Luke’s, Brooklyn, N. Y., Rev. Dr. F. W. Kratz, pastor, were organized into a Woman’s Missionary Society in March. This is the first society in New York Classis. Mrs. Kratz is the president and she assured us that a G. M. G. will be under way before so very long.

teen women responded to the invitation to participate in this new work. A few more such organizations in Schuylkill Classis would make it 100%. Who will be next?

Mrs. Harclerode is the president of a Women’s Missionary Society organized at Hopewell, Pa. We are quite certain that our many readers will be glad to know that Mrs. Gertrude Cogan Lyon, our former Field Secretary, is active in this new organization.

A year ago our woman’s work as carried on by the W. M. S. G. S., was presented in First Church, Washington, D. C., Rev. Dr. J. D. Buhner, pastor. The Foreign Missions Conference added to the missionary zeal of this group of workers and they decided to organize. Through personal solicitation, Mrs. Thos. E. Jarrell secured more than a hundred women and girls for membership in the Woman’s Missionary Society which was organized at the Sunday evening service March 22nd. It was the easiest and most unique organization in which the Executive Secretary, Miss Kerschner, ever participated. “All things were ready.” The pastor acted as chairman until the election of the president. This was by secret ballot. Mrs. Jarrell was elected president. The other officers were elected by acclamation and none declined the nomination! A splendid corps of officers and departmental secretaries have been chosen. We anticipate big things from these two new “societies-at-large.”

On March 18th, a Woman’s Missionary Society was organized in the First Church, Wernersville, Pa., Rev. A. R. Bachman, pastor. Ten members were enrolled at the organization meeting. Mrs. Frank H. Hain was elected president. The seed which resulted in the new Woman’s Missionary Society was sown during a visit of our Executive Secretary, Miss Kerschner, two years ago.

The annual meeting of the Executive Board of the Woman’s Missionary Society of General Synod will be held May 25 to 29, at Central Seminary, Dayton, Ohio.



FORM OF BEQUEST

I give and bequeath to the Woman’s Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.



Mrs. H. A. Spink is the president of the Woman’s Missionary Society in Trinity Church, Shenandoah, Pa. Four-



## NOTES

Our treasurer, Mrs. Irene A. Anewalt, after an extended visit in California, returned on April 4th to her home in Allentown, Pa.

Miss Gertrude Hoy has been invited by the Woman's Missionary Society of General Synod to attend the Chambersburg Summer School of Missions.

Mr. Thos. E. Jarrell, whose wife was recently elected President of the new Woman's Missionary Society in First Church, Washington, D. C., is a trustee of Huping College.

Among the special events in the local Missionary Societies of East Pennsylvania Classis, in connection with the celebration of the Thirty-fifth Anniversary of the Classical Society, was a Mrs. Wm. E. Hoy Tea in St. John's Missionary Society, Bangor, Pa., March 31, 1925.

Magnificent Chinese draperies and ornaments from the collection of Dr. Ralph Seem of Chicago University, lent a distinctive atmosphere to the occasion. The collection was gathered during the residence of Dr. Seem in Peking in connection with setting up the hospital of the Rockefeller Foundation, and loaned for the tea by Mrs. Thomas F. Seem, a member of the St. John's Woman's Missionary Society.

Greetings were brought by Classical officers. Mrs. F. A. Churchill, of the Schlatter Woman's Missionary Society, Easton, Pa., spoke on Mrs. Hoy's industrial work.

The magazine *Asia* is publishing in serial form "Before the Dawn," a translation of the Japanese novel by T. Tagawa, the great preacher and reformer of Kobe. Frequent references have been made in our columns to the remarkable career of this great writer. His first novel, "Crossing the Death Line," has passed its three hundredth edition. "Before the Dawn" began in January.

We regret that a few articles have not

been published according to the announcements. To give the reason takes too much space. "Vacation Time in China," by Grace Walborn Snyder, will be used in one of the summer issues, as will also the story of "Two Western Pennsylvania Girls in Chinatown."

The June number will be the Annual College Girls' Special. We have the promise of some very good things.

We quote the following paragraph from *Missions*, a Baptist magazine edited by Howard B. Gross: "THE OUTLOOK OF MISSIONS, published by the Reformed Church in the United States, each month lists in an honor roll the names of missionary societies in local churches, 100 percent of whose members are subscribers to the magazine. We wonder how many Baptist churches would qualify in such an honor roll if *Missions* were to publish a similar list."

Just before I happened to read the above, a woman said to me, "The first thing I look for in THE OUTLOOK OF MISSIONS is to see if a new society is on the Honor Roll."

To attain the position is a difficult matter, but the attainment is a distinction.

The Second National Missions Conference was held in Dayton, Ohio, March 14, 15 and 16. Experts discussed the problems which disturb our national life.

Mrs. John Ferguson, Miss Florence E. Quinlan, Miss Laura Parker and Mrs. D. E. Waid, representing the Council of Women for Home Missions, took prominent parts in the program.

The *Dayton Daily News* says: "The opening guns in the National Missions Conference, participated in by men and women of 27 leading denominations, were fired Saturday night, March 14, at two dinner meetings." Three hundred and fifty attended the dinner meeting for women. Mrs. Ferguson, President of the Council of Women for Home Missions, discussed "Work of Women in Home Missions."

## WHERE DELAY IS FOLLY

Honolulu, Hawaii,  
March 9, 1925.

Dear Friends:

Passing through California on a trip to Australia and the South Sea Islands, being Reformed Church folk, of course we must stop awhile with our friends, the Evemeyers.

Two years ago we made quite a stay in California. That gave us the privilege of visiting our Japanese missions and the little Reformed Church at Los Angeles. On our return home we concluded that we must do what we could to create interest for a larger and better located church in Los Angeles.

Returning this year, great was our surprise at the wonderful growth of the Reformed Movement on the Coast during the two years we were absent.

The little church in Los Angeles had increased its membership 100% and contributed \$1,000 for the Home Mission Day offering. The Sunday school had increased 200%. Influential people are being attracted to the church; they find the sociability and church-life just what they want in California.

The greatest surprise was over the new church organized in Sherman a year ago in February. The services are being held in a hall. The membership is sixty, with one hundred in the Sunday school. The one hundred and fifty-nine present at the Christmas service crowded the little building so, that some who wished to attend had to be turned away.

These two mission points need buildings and I hope the churches of the Reformed denomination will come to their aid, for in a few years these far-western churches will be self-supporting—an asset instead of a liability.

The Japanese Mission at Los Angeles had a Home Mission Day offering of \$55—an indication of their interest in the success of the American mission.

The Reformed Church has a wonderful opportunity at this time to enlarge and strengthen its work on the Pacific Coast and if our membership will co-operate in this great project the success of this work will be assured.

ANNA B. WEAVER.

## A SURPRISE GIFT



At the conclusion of the Christmas service of the Sunday School of St. Thomas' Church, Altonah, Pa., one of the congregations of the Farmersville Parish, East Pennsylvania Classis, the pastor's wife, Mrs. H. J. Ehret, was presented with a Life Membership in the Woman's Missionary Society of General Synod, by the members of St. Thomas Church.



A Group of the G. M. G. of Grace Church, Detroit, Who Sang Carols for the Girls at the Florence Crittenden Home Christmas Night and Left 15 Pounds of Candy as a Gift.

## TRAINING A NATIONAL LEADERSHIP

(To be used with the July Program of the Woman's Missionary Society)

OUR primary concern is for the progress of the Kingdom of God in China. The decisive factor, every practical missionary knows, is the rate of increase in national leadership. In so vital a movement as the propagation of the Christian religion throughout China, the principle applies with peculiar force. The time is at hand when it is safe to say that Chinese Christian leadership and additional capacity and equipment of the institutions of the Church are of greater importance than any other agency for the spread of Christianity. That the Chinese Christian Church has grown to her present dimensions is owing largely to Chinese leadership in many quarters. Without the hearty co-operation of the Chinese Christians we could have done very little indeed. "The Church is the largest homogeneous body in existence in China at the present time, and is possibly the most influential agency in the country. That Christianity wields an influence out of all proportions to its numerical strength is certainly true. Such a status could not have been reached by any movement without leadership from within." It is not too much to claim that the present standing and power of the Christian forces of various kinds in China are the assurance that Christianity is rapidly becoming an indigenous leaven bound to leaven the whole lump.

To train a strong national leadership is now the paramount aim in all mission

lands. This was the gist of all that was said in the great missionary convention recently held in Washington, D. C.

From Greenland's icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand—  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver,—  
*"And then for service train."*

This challenge should come to the Reformed Church in the United States with peculiar force, as we have been both a preaching and a teaching church through all our history. In our Japan and China missions there has been all along a happy combination of the preaching and the teaching functions of the Christian Church. Take the China Mission, for instance. In every church and chapel, in the Sunday schools, in the lower and higher primary schools, in our high schools, in our Huping Christian College, in the Hunan Theological School in which we have part, and in our hospitals, we are trying to open the way for all for the most effective personal service and for some of the more gifted ones leadership in church, in school, in hospital, and even to a degree in the state. Free a soul from the bondage of sin; and then train for the fullest service in the kingdom through all the duties and common relationships of life.

The average Chinese is not a philan-



A FEW OF THE MANY WAITING TO ENTER THE CHRISTIAN SCHOOLS OF CHINA

thropist. He is slow to see any responsibility for his neighbors. However, let him be filled with the idealism of Christian Brotherhood and he will render much valuable service to the church, the chapel, the Sunday school, the hospital, the school, the C. E., the Y. M. C. A., the Y. W. C. A., and other agencies that make for private and public righteousness. On Christmas and other festivals of the Christian Church he shows a remarkable joy and good will.

In our boys' schools, girls' schools, college, hospitals, and Hunan Union Theological School, there are willing workers for the church, the chapel, the Sunday school, C. E., Y. M. C. A. and Y. W. C. A. In season, the Vacation Bible Schools are conducted by the students of our schools. Thus these young people learn and serve, learn and teach, and gain a valuable training in Christian service.

Some of these also gain valuable spiritual experience and deepening of character in the Annual Christian Conferences of various kinds, during the summer months. They come into the larger touches of life, national and international in scope. Thus they grow into a beautiful national Christian consciousness with new visions of their national and international duties.

The writer does not believe that there is a single mission working in China without the ultimate aim of a permanent national leadership on the part of the Chinese membership of the Christian Church. That is the only reasonable objective. Your China Mission is working towards this end and we ask you to develop the church, the school, the hospitals, and all other forms of service in which both stations are splendidly engaged.

It is not for us to determine the ultimate lines of thought and life for these people of the Far East. Help us to live Christ, to show Christ and love, social service, the beauty of God's holiness, and the fullest, clearest realities of a life hid in Jesus; and all the other things that make life and service worth while shall be manifested in a Chinese Christian leadership true to the best inheritance of this remarkable people. Shall they not

show themselves workmen worthy of the Master?

Help us, in Shenchowfu and Yochow districts, to be true to our openings and responsibilities. Study how best you can help us. We need men and women after God's own heart to train the Chinese boys and girls, young men and young women, and show them the far-reaching service among their own countrymen.

Remember that in China the Christian forces are in touch with one-fourth of the human race. The way is open to train here a national leadership after the manner of Jesus, going about doing good; after the manner of Jesus, ever ready for the supreme sacrifice.

WILLIAM E. HOY.



A REUNION

Richard Winter Was a Tiny Baby When Dr. William E. Hoy Saw Him in China Two Years Ago. Dr. Hoy Saw Him Recently in Dayton, Ohio, and Richard Had Grown to be a Little Man.

## THE INFLUENCE OF A CHRISTIAN HOME

(To be used with the July Program of the Woman's Missionary Society)

*Mrs. Wm. E. Hoy*

I WONDER how many of us, living in a Christian land, brought up in Christian families, ever stop to think of the lands where there are no Christian homes; where the name of Jesus is not known?

What would our lives be if we had been born in China before the day of new things and ways?

Mencius said: "The basis of a nation is the family."

But what of the family life in China? In the "Li Ki," one of the classics—a book on ceremonies—we read: "The Emperor may have one queen, three wives, nine royal concubines, twenty-seven ladies in waiting and eighty-one royal women."

In another book, the "White Tiger Encyclopedia," we find that a big official is allowed one wife and two concubines; and a scholar, one wife and one concubine.

These customs have been handed down for four thousand years.

A Chinese woman writing on this subject says: "The evils resulting from concubinage are no less than those brought about by a wild beast or a tornado. They are probably more damaging even than poisonous gas. Life in those rich homes where there are concubines is a veritable hell."

A source of trouble in family life in China is the clan family system. Sons are married young and take their wives home.

Can you picture to yourselves a house enlarged from time to time so as to accommodate the additions to the home life; the mother-in-law queen over the household; the quarreling and bitter enmity often springing up between the young women, forced to live under the same roof, young women wholly unprepared for life in the best sense of the word? The household gods they fear—they know no God of Love. They suffer in fear and agony.

A few years ago two middle-aged women from the country visited a Chris-

tian home on the school compound. At the end of the day, one turned to her hostess and said: "I have been here all day. I have eaten at your table. I have watched your children play with the other children on the place, and yet I have heard no quarreling, no angry words. It seems strange to me; what is the reason? Why are your children better than ours?"

"Oh," replied the hostess, "that is easy to explain—we are Christians—we belong to Jesus. So our children dwell in love."

As we listened we recalled the Chinese proverb: "All the means that can be used for doing right are not worth the sixteenth part of love." And we thanked God that we are privileged to teach the love of the only true God to those who live under fear and superstitions.

The missionary home is watched closely, not only by visitors, but by those who work in the home. It is like a beacon light set on a hill. I recall a home in which a Chinese widow worked and helped to care for the little children. She had a daughter of her own and one evening after her work was done and the little children were in bed, she threw herself at the feet of the missionary mother and said: "Oh, I want to be like you. I want my little girl to be happy and good like yours. Tell me about the God your children pray to and the meaning of the songs they sing. Your home is different from any I have seen before. Please teach me so that I may help my child to have a happy home."

Education will help much in reforming the homes in any land, but education alone will not do it all.

In our little corner, where ignorance and vice are dense, a young woman was visited in her home and urged to attend class and study. Her husband, a good workman, had no education, so the old father-in-law was opposed to the young woman going to study. Finally we won his consent. The young woman was as densely ignorant as you could find one anywhere; as she put it, she was "stupid-

to-kill." Little by little she learned that she could do things that she had always been told a woman could not do. She became a very earnest Christian. After a time little children were born to them, a girl and a boy. The mother tried to train her son and daughter as she observed life in the Christian homes. Her children are always clean. One day we happened to drop in to see her and found the doors and windows closed. We heard the youngest child crying, so we knew they were home and we opened the door. In the middle of the room on the earthen floor was a fire (the room was filled with smoke); by the fire was a tub of hot water and the two little ones were being scrubbed. The woman tries to do everything thoroughly. One day her husband went to the church committee and said he wanted to join church. When questioned as to his motives, he said that he found he must be a Christian in order to train his children properly.

We see signs of the influence of Christian homes all around us. Young mothers, with babies in their arms, go to Miss Ammerman and ask for a place in her school. They want to study and learn

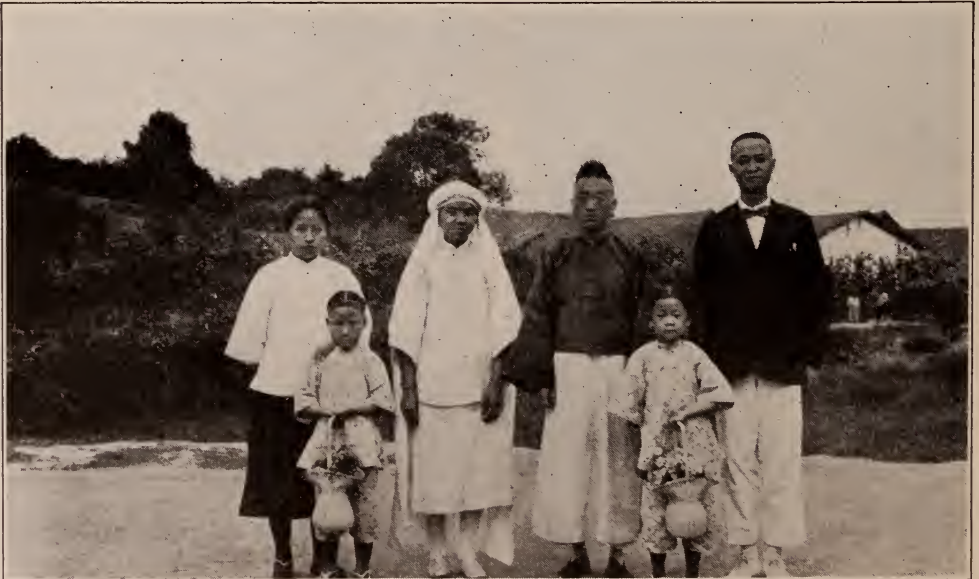
to love God, because their husbands are in Huping College studying, and they want to be able to help them found a Christian home.

The pity of it is, that there is no room—no place for mothers with babies. Miss Ammerman's wish and great desire is to have a building put up for women who have never had an opportunity to learn; to bring them in contact with health ideals, with Christian teaching, and to prepare them to be companions for their husbands. It is a worthy cause and one that ought to appeal to anyone interested in Christian homes.

Chinese family life seems to be changing rather more rapidly than is realized.

But how are a man and his wife to have much opportunity for cultivating deep understanding and sympathy when they are living with the husband's father, mother, brothers, numerous babies and growing children, aunts and uncles—numberless—in small, dark rooms? There is no privacy whatever. Many young people who are just establishing families are earnestly seeking a solution.

The only help is Jesus.



Mr. Ding, a Teacher in the Higher Primary School at Yunki, China, and Miss LO, a Student in the Zierner Memorial Girls' School Were Married in the Yunki Church. Rev. Edwin A Beck Performed the Ceremony.

## A MEDITATION FOR THE DEVOTIONAL PERIOD

By *Wilhelmina B. Lentz*

JUNE

*Hymn**The Gethsemane Prayer*

*Scripture Thought:* In the deepest gloom of Gethsemane the Master prays that the "Father's will" be done, not His. The Master prays in that hour when He is bearing the sins of the whole world,—yours and mine!

Matt. 26: 38-42.

Mark 14: 32-36.

*Prayer Thought:* In the hour which is dark and full of doubt and fear, as well as in the hour of health, joy and pleasures, may we turn to our Lord

and Master in prayer, remembering always, "Not as I will but as Thou wilt."

*Hymn*

"Light for my darkness—hope for my despair,

And healing for the pain I could not bear,

And smiles of joy for all the night of tears,

And freedom from the burden of the years,

And everlasting gain for all my loss,  
Come to me in the Glory of the Cross."

*Prayer Calendar.*

## SUGGESTIONS FOR MISSIONARY PARCEL PARTY

## AUGUST PROGRAM

Our missionaries in China have sent the following suggestions for things they need to help in their work. Value packages at \$5 only, so that no duty need be paid.

*Miss Alice E. Traub, Yochow City, Hunan, China.*

Threads: D. M. C. #35. Peri Lustre and Royal Society are good so long as they are as fine as D. M. C. #35. All colors of different shades and plenty of each shade, meaning 3 or 4 dozen. Dark and light brown, sage green, corn color, lavender, blues and greens. Cuckoo clocks, soap, safety pins, common pins, muslin for bandages, sheeting, wash cloths, scrub brushes, hand scrubs.

*Miss Mary E. Meyers, Yochow City, Hunan, China.*

All the old colored picture lesson cards and the large charts which accompany the colored cards. ONLY COLORED CARDS and CHARTS. Picture post cards which have been used, a piece of white paper neatly pasted over the side of address. Christmas tree decorations, unbreakable. Candles with holders and

lots of tinsel. Rubber balls for truly faithful attendants at Sunday school. No other toys with the exception of unbreakable doll heads or unbreakable bodies. Stuffed rag bodies and a few simple clothes for the dolls would be fine.

*Miss Helen B. Ammerman, Yochow City, Hunan, China.*

"If any societies want to send any gifts to the women or articles to sell, I would advise or suggest hair pins (wire or bone, not invisible), soap, face cloths, pencils, tablets (lined), boys' size handkerchiefs, white crochet cotton, side-combs, barretts, colored flosses in red, pink, blue and lavender (mercerized). Embroidery hoops about 8 inches in diameter, talcum powder. We can also use some handkerchief linen."

Miss Minerva S. Weil and Miss Rebecca N. Messimer can use practically the same things as Miss Ammerman and Miss Meyers. Miss Elizabeth J. Miller can use the same things suggested for Miss Traub. The address of these three is *SHENCHOW, HUNAN, CHINA.*

## Literature Chat

CARRIE M. KERSCHNER

THE society with the "Upward Look and the Downward Reach" is the one which has attained all the points on the Standard of Excellence, whose spiritual life has been quickened through the study of Stewardship the past months and is now planning to "carry on" during the summer months in spite of the "heat and vacation days."

Program VI. in the "Helps" is so full of suggestions that none more need be given. We want, however, to call your attention to the fact that the observance of the 25th Anniversary of the Founding of Our China Mission cannot be more effectively carried out than by the rendition of one of the plays which were so carefully prepared by our missionaries in China. Costumes, direct from China, for "Golden Lotus," "Two Sons of Han" and "Through Hospital Doors," are available.

Write to Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, for further particulars.

A FORWARD LOOK. Advance fliers with titles of the new study books for 1925-26 have been received. The themes for the study year are "Latin America" and "The Slavs in America." Our patrons will please take note of the slight increase in prices of the Adult books. A selection of the following books has thus far been made:

### *Foreign Missions*

FOR ADULTS (W. M. S.): "NEW DAYS IN LATIN AMERICA," by Webster E. Browning, formerly a missionary of the Presbyterian Church, presents conditions and opportunities in the Latin American world. Price, PAPER 60c; CLOTH \$1.00.

FOR YOUNG PEOPLE (Both Circles of G. M. G.): "LOOKING AHEAD WITH LATIN AMERICA," by Stanley High. A story fascinatingly told and full of interesting, concrete



"Golden Lotus" Was Successfully Rendered by This Group of Young People in Zion Reformed Sunday School, York, Pa. (Costumes, as Used in Play, Available. Write Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia.)



material. Price, PAPER 50c; CLOTH 75c.

FOR JUNIORS (Mission Band): "BRAVE ADVENTURERS," by Mrs. E. C. Cronk. It is "a capital book for boys and girls of Junior grade. Older readers will be benefited by this book. It presents a true theory of prayer and examples of answered prayers." Price, PAPER 50c; CLOTH 75c. "BUILDING THE AMERICAS" is a book for leaders of Junior groups. It will be similar in character to "Friendship Center in China." Price, PAPER 50c. New picture sheets, picture stories, maps, etc., will be available for both Home and Foreign study work. "The Land of the Golden Man" is a reading book by Anita B. Farris.

#### *Home Missions*

FOR ADULTS AND YOUNG PEOPLE (W. M. S. and Senior Circle of G. M. G.): "PLEASANT PIONEERS." A comprehensive study of Slavic peoples in America. Full of authentic information, well organized and interesting. Price, PAPER 60c; CLOTH \$1.00.

G. M. G. (Intermediate): "HIGH ADVENTURE," by Fjeril Hess, Y. W. C. A. worker among Slavs in the United States and in Czechoslovakia. A book suitable for boys and girls twelve to fifteen years of age. So interesting that older groups will want it for reference. Price, PAPER 50c; CLOTH 75c.

FOR JUNIORS (Mission Band): "BETTER AMERICANS, NUMBER THREE." Twelve lessons on the general theme, "How the home missions agencies of the churches have helped in making a better America." An exceedingly useful volume and the last volume of the "Better American Series." A book for leaders. Price 75c. Cloth only.

"Suggestions to Leaders" will be prepared for all books with the exception of those published for leaders only.

More detailed information will be published in a later issue of THE OUTLOOK OF MISSIONS.

Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

### CLASSICAL CONVENTION IN THE CAPITAL CITY

The brief account of the Eleventh Annual Convention of the Woman's Missionary Society of the Classis of Maryland, in Grace Reformed Church, Washington, D. C., Rev. Dr. H. H. Ranck, pastor, is culled from the interesting account of the occasion by Miss Mayme C. Schoedler of Baltimore, Md.

"Literature was given a prominent place on the program; a strong plea was made for increased subscriptions and use of the OUTLOOK OF MISSIONS and the Mission Study books.

"The Classical Society honored Mrs. C. E. Wehler by making her a Life Member

of the Woman's Missionary Society of General Synod.

"Interesting features of the sessions were special music, a monologue by Miss Arner, the pageant prepared by the women and children of Grace Church, entitled, 'The Sale of the World's Children,' and a sight-seeing trip over the beautiful city—the Nation's Capital. On Tuesday evening, March 31, the address was delivered by Mrs. William E. Hoy, who in her inimitable manner, brought the needs of the Yochow Mission close to every heart.

"Mrs. Walter Remsberg of Middletown, Md., was elected president."

(Continued from Page 222)

shall be sorry when this small circle will be somewhat lost in increased numbers; and I know that I shall always recall with peculiar happiness these beginning days

when our own living rooms, with tender welcome, received these Baghdad girls and gave them a chance.

Baghdad, Iraq.

# Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

## CHINA'S REAL REVOLUTION

### CHAPTER VI.

IN studying the chapter "Beneath the Smokestacks," get out your history books and review the results of the Industrial Revolution in Europe, so that you may better understand the importance of the similar revolution which is taking place in China at the present time. Contrast and compare these revolutions, in your meeting.

Mr. Eddy's visits to Chinese factories in 1923, as described on pages 116-120, give very good material for monologues. Assign these descriptions to five girls, giving one to each. Then they may put themselves in the places of the factory and mine laborers of China, and tell their personal experiences as workers in a match factory, in a rug factory, a tannery, a weaving establishment, and a mine.

### NEWS NOTES

One of our new Guilds reports that the girls have already sold candy to earn money to send representatives to a summer conference. Has your Guild remembered that conference time is coming—the time for new inspiration, enthusiasm, new methods and fun? How many girls will represent your Guild?

The G. M. G. girls of First Church, Lima, Ohio, entertained the Guild girls of Calvary Church at a banquet on the evening of March 18th. The dinner was served in First Church parlors, which had been "all dolled up" in blue and gold for the occasion. After the welcome by Miss Summers and the response by Miss Boegel, Mrs. Winter talked to the girls about the importance of Guild work, and their share in the privilege of telling about Christ to the "uttermost parts of the earth."

We are so glad to report 146 new G. M. G. members in newly organized Guilds this month. We hope that our older Guilds have shown a proportionate growth in membership. The new Guilds are:

Ebenezer Church, Sheboygan, Wis.  
 First Church, Cincinnati, Ohio.  
 St. Paul's Church, Westminster, Md.  
 Second Church, Cleveland, Ohio.  
 Brownback's Church, Spring City, Pa.  
 Trinity Church, Shenandoah, Pa.  
 Immanuel Church, St. Bernard, Ohio.  
 Zion Church, Norwood, Ohio.  
 First Church, Kenton, Ohio.  
 Grace Church, Columbia, Ohio.  
 Emanuel Church, Mt. Jackson, Va.  
 Calvary Church, Lima, Ohio (Inter-mediate Circle).

### MISSION BAND NEWS NOTES

Mission Banders, hurry up, or the Guild Girls will get ahead of you! The Guilds have 146 new members this month, and the Mission Bands have 63. Get a new member, each and every one of you, and swell your number.

The new Mission Bands which are reported this month are in:

First Church, Greensboro, N. C.  
 St. Paul's Church, Numidia, Pa.  
 Salem Church, Altoona, Pa.  
 Salem Church, Beavertown, Pa.

All of us say a great big WELCOME to these, our 63 new members.

### OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

# The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

## ALPHABET ACROSTIC ABOUT CHINA

- A stands for Ancestors, whom the Chinese people esteem.  
 B is for the Buddha, whose gilded images gleam.  
 C stands for Chopsticks, with which they eat their rice.  
 D is for Doctors with medical advice.  
 E is for "Early Rice," the first meal of the day.  
 F is for the Chinese Flag with its five colors gay.  
 G is for Ginling, a woman's college, new.  
 H is for Huping, our own Hoy's famous school.  
 I is for Idols, everywhere enshrined.  
 J suggests Chinese Junks,—ships as odd as you can find.  
 K is for curious Kites, in all shapes and sizes made.

- L is for Lanterns, lit the New Year to celebrate.  
 M is for Mandarin, a dignitary grand.  
 N is for Nanking, ancient capital of the land.  
 O is for Opium, prohibited and banned.  
 P is for Peking, now the capital of the land.  
 Q is for Queues, discarded now for good.  
 R is for Rice, which is China's staple food.  
 S stands for Silks, so soft, from China brought.  
 T tells us of Tai Kam, an island for lepers bought.  
 U means you Understand the island cost some money.  
 V is for the Value, which was ten thousand yen.  
 W is for him who paid it, Wu Ting Fang, China's "grand old man."  
 X is like the Christian cross, on which Chinese martyrs would not trample.  
 Y is for the Yang-tse, river of "China's Joy."  
 Z is for Emma Ziemer, a missionary martyr, whose life, with the lives of many more, a river of salvation forms for China's greater joy.

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- |                                |                                     |
|--------------------------------|-------------------------------------|
| Salem, Buffalo, N. Y.          | First, Burlington, N. C.            |
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| Mrs. E. Fledderjohann.         | Mrs. C. R. Gibson                   |
| First, Greensboro, N. C.       | R. 4 Bucyrus, Ohio                  |
| Mrs. J. T. Plott.              | Zion, Sheboygan, Wis. (J. W. M. S.) |
| First, Nashville, Tenn.        | Miss Mildred Schaeve.               |
| Mrs. Thomas McIntyre.          | Salem, Toledo Ohio.                 |
| Immanuel, Indianapolis, Ind.   | Mrs. K. Shuetz.                     |
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| Mrs. M. R. Sterner,            | St. Luke's, Brooklyn, N. Y.         |
| Phillipsburg, N. J.            | Miss Kathryn M. Planck.             |

## A LETTER OF THANKS

CHRISTMAS trees in August! Who ever heard of such a thing in the northern hemisphere? However, it's true, as letters from America have told us, that many of our friends had real Christmas parties in August, when it was so hot, too, that as one of them wrote, "The tinsel almost melted on the trees, but we tried to imagine a Christmas atmosphere."

The trees must have been gorgeously trimmed, judging by the boxes filled with those same trimmings that came tumbling in upon us this fall. Sometimes two or three would arrive in one day, and, of course, we would stop all work and sit down to see "what's in this box." And we wished it were Christmas and that we were the kindergarten children.

Such lovely things—handkerchiefs, dolls, balls, books, toys of all kinds, soap, towels, etc.! A wonderful shower of gifts, and we don't know how to thank the good friends at home for their thoughtfulness and generosity. We wish you could see the children of our Yamagata kindergarten. They are fairly dancing with excitement, for they've heard that Santa Claus has come from America, and they wonder what he brought for them. "Nan dam bei?" they say to each other in their explosive if not beautiful Yamagata "tongue." "What might it be?" They will find out on the 22nd, when the Christmas program will be given. They have been very busy working, making gifts for their parents and decorations for the kindergarten and are going to have a lovely program.

Every day for several weeks the teachers have told them a story from the Life of Christ, and as I listened to them saying the Lord's Prayer the other morning (some of them at least, quite reverently) I felt sure that the kindergarten is sowing good seed in good ground. They sing so many Christmas songs and seem to enjoy them as much as the children in America. If we could understand the meaning of some of the songs the children sing on the street, we would be glad that the kindergarten is putting a "new song in their mouths."

It is almost Christmas, and the gifts that came from America have been divided among eight kindergartens, and three Sunday Schools, and one Day Nursery, allowing one and sometimes two little gifts for each child. The pastor, who is the principal of one of the kindergartens, wrote: "Yesterday we received the package of American presents with many thanks. Our Christmas atmosphere is running over."

No wonder we are looking forward to Christmas with especial joy, because we know so many children will be made happy. The Superintendent of the Yamagata Sunday School was very much worried over the purchasing of gifts for the children in the Sunday School. The Committee had collected money for the purpose, but since they received enough gifts from the Christmas boxes they are going to use the money to pay part of the debt incurred when the church was repaired.

We thank all of our friends who cared enough for the children in Japan to imagine Christmas in August, and we wish them all a Merry Christmas and a Blessed and Happy New Year.

MRS. CARL D. KRIETE.

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 BETHEL REFORMED  
COMMUNITY CENTER

Everything is moving along nicely at Bethel Reformed Community Center. At the last meeting of Central Committee, held at the Center, it was decided to buy a new sewing machine. Miss LaRose said the old one was worn out. As it was a pressing need, the machine was purchased and installed.

Miss LaRose and the girls are getting ready for a demonstration of their sewing and will have an entertainment in May. She also told us of a recent hike to Wissahickon with a number of the girls, and how much they all enjoyed it.

The attendance at Sunday school keeps up nicely. The Boy Scouts and Queen Esther Circle are active. The kindergarten children are happy in their work. On Sunday evenings quite a number of the girls are taken to the services at Messiah Church. H. E. Z.



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### *Meetings,*

Annual Board Meetings, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

### *For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

### *For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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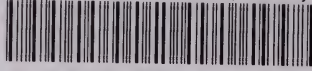
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